THE CHURCHMAN.

VOL. XIII.—No. 3. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15. WHOLE NUMBER 627.

PUBLISHED FOR THE PROPRIETORS. NEW-YORK, SATURDAY, MARCH 25, 1843. BY JAMES A. SPARKS, 111 NASSAU-ST. {TERMS—$3 00 PER ANNUM—IN ADVANCE.

SPEECH OF W. E. GLADSTONE, ESQ.,

At the Opening of the Liverpool Collegiate Institution.

(Concluded.)

Now, this is really the fundamental question—whether education is a system for giving to a man the means of pursuing his temporal calling, or whether, without excluding that purpose, it is likewise a system for operating upon the mind and character of man himself (cheers.) If it be the first, then it is easy to understand why, in a country which labors under religious divisions, we should not seek to encumber our education, as it were, by mixing religion as essentially a part of it; but if it be, upon the contrary, so far from being true that such is the case, that it is one of the subtlest and most mischievous delusions that ever went forth for the ruin of man, then, upon the other hand, it is surely equally true that religion must be included in the matter of education (cheers.) And not only that religion must be included as one among the many, not only as constituting one item in the long catalogue of accomplishments, but it must be really the pervading principle, the principle to which all others are to be subordinated, and with regard to which both the foundation of the institution is to be regulated, and all its endeavors are to be adjusted and arranged (cheers.) That I believe to be the principle upon which those cordially agreed, who have joined together in the foundation of this institution. In this institution I trust we shall see, under the faithful care and under the able superintendence of the reverend gentleman who has been chosen to preside over it,—and who will, I trust, shortly oblige this meeting by explaining to them the nature of the course which it is his intention to pursue; in this institution I trust we shall see communicated to the rising generation—(I speak of the rising generation, because I know that also, as its comprehensive range, it will embrace persons of other classes besides the middle class—it will embrace, to a certain extent, adults as well as youth—yet its leading character will be, that it will communicate it to the rising generation)—what has been described in the rules of the institution, "sound religion in connection with useful learning." We do not, because we maintain the necessity and the sovereignty of the high sound religious teaching, disparage that useful learning (cheers.) We are ready, I trust, to concede that useful learning, which bears upon the pressure of man's calling, and upon the obtaining of his daily bread,—and that kind of learning will always be best, and most effectually communicated and received, when it is joined to sound religion. But the knowledge between the two is that which this institution is designed to recommend; and as far as this town and community are concerned, it is designed also to perpetuate. We think we have ample ground for our convictions upon the subject of education. We think that it should correspond with the laws of man's nature, and with his state upon earth. We think when you wish to ascertain from the most authentic source what is the state of things for a being constituted like man, you must draw that information and the reply to that question, not from any vague theory or speculation, but from the consideration of the experimental facts of the nature of man himself, and of the condition in which it has pleased GOD to place him. If we go to scripture we are assured that his natural life upon earth is a life that perishes like the grass—that it "flourishes in the morning, and in the evening it is gone." If such be the case, is it not natural and incumbent upon us that we should direct our attention to that imperishable life which lies beyond the grave; that we should not pretend we are educating a man when, in point of fact, our efforts only have reference to this earthly state, which is the state of his infancy, and has no reference to that future state, which is the state of manhood and full development?—(Cheers.)

If, again, we look to the institution of our religion, do we not find that all our children are already in covenant with GOD; that they are already dedicated to Him by baptism, and after they had been so dedicated, after the very first days or weeks of infancy have been stamped with His seal and signed with His cross, is it to be supposed that when their faculties ripen and expand, they are to be trained up without the knowledge of the life-giving truth of revelation? If we look to the nature of mind itself, if we consider its urgings, how little it is satisfied with the objects that man has upon earth—how many marks this dispensation bears of being temporary, and as it were a transitory dispensation—is it not monstrous to confine ourselves to certain purposes, which, however valuable in their place, yet are purposes bearing only upon earthly things, and earthly objects?—(Cheers.) Is it not appalling? Is it not giving stones to those who ask for bread, if we give that as education to man which has no reference to his faculties, and which confines him to objects which must perish in the use? We are now speaking of the education of the young, and it unfolds the whole question, for this reason, that in youth it is, according to the usual opinion of GOD's laws, that the character receives its stamp and its formation. In youth it is that the principles are ordinarily imprinted which determine the ultimate condition, whether for weal or whether for wo, of man's advanced life. Therefore, in applying a discipline to youth, it does seem, if we attend to Scripture,—if we attend to the testimony of the Christian institution, and to the instruction which the nature of man himself is calculated to impart to us,—we must confirm with more and more sure and fixed connections to the assertion of that principle whereupon we stand in this place, namely, that education, to be valuable, and to deserve the name, must be religious education, and true religion must be founded upon the definite revelation of GOD (cheers.) But after all, is not the whole of our life an education? Is not this world itself an apparatus of instruments provided for acting and operating upon the character of men, and preparing him for a higher state? Is it not true that those instruments are themselves all destined to be consumed even as a vesture when they have done their work? In the soul of men, is their end and object. Upon that they are intended to operate; and, according to their influence upon that, they will be valuable and profitable, or they will be worthless and pernicious. To that, therefore, we must direct our efforts; upon that we must seek to operate; and in seeking to operate upon it, we must employ an instrumentality, not such as our own means or fancy may suggest, but we must employ the instrumentality of all the sound and valuable knowledge which the experience of ages, and the labors of human thought for ages, have accumulated in all the departments of secular inquiry; and we must employ that which is higher than all—that faith which has stood the test of eighteen hundred years, and which we know will stand the test of all future perils and all future storms, until at length it gives place to the vision and the fruition of that which it now only embodies to our view (loud cheers.)

I feel as I felt at the commencement, how weakly and inadequately I have endeavored to express to you some part of those feelings with which I know you to be possessed. I feel how much there is to desire, when a mind more powerful than mine might be employed with advantage in describing to you the deep and the radical and the fundamental nature of those principles which form the foundation of this institution, and which have guided the conduct of those who are concerned in its management.—It is, I think we may assume, from considerations of this kind, that it has been declared in the announcement of this institution to the public, that its object is to maintain indissolubly the connection between sound religion and useful learning, while it promotes for the inhabitants of this town an education suited and proportioned to their wants. I trust we feel it is for no party object: that it is for no single object, however honorable and laudable in itself, that we refuse to combine with those who seem to recommend a more general scheme of education; but we inscribe upon the very front of the institution, that it is intended, while it invites the approach of all, and does what it can to facilitate the approach of all, to communicate a definite and a determinate teaching, according to the doctrines and instructions of that National Church to which I trust we consider it a blessing to belong (loud cheers.) If we refuse to co-operate with others in schemes which are founded upon a different principle, it is from no indisposition to unite with them if we could see benefit in their schemes; but from a deep conviction that we must in all matters endeavor to be governed and regulated by those guiding marks which GOD himself has laid down in order to designate our path. We must not set at nought those laws which he has ordained and established for our nature; we must not overlook the cardinal truths of our condition; we must keep in view, in placing the stamp and seal upon the character of men, first of all those purposes which are most essential to his happiness, and then only each in its due powers, which are more connected with His earthly purposes, which are undoubtedly honorable and valuable, and receive their blessing from GOD, while they are employed in the manner according to the laws He has laid down; but which become, on the contrary, themselves mischievous and ruinous to our ultimate pleasure, when we place them in a position they were not intended to occupy, and when we make them substitutes for religion, and for the consideration of our good, instead of being handmaids to religion and belonging to it. We believe, if you could erect a system which should present to mankind all branches of knowledge, save the one which is essential, you would only be building up to heaven a Tower of Babel, which, when you had completed it, would be the mere signal of its fall, and which would bury those who raised it in its ruins. We believe, if you could take a human being in this country, and you could make him an accomplished man in natural philosophy, in mathematics, or in the knowledge necessary for any one of the professions,—for the profession of a physician, or the profession of a merchant; and if, with all this, you could fetter his mind—yes, if you could endow him with the sense and power of a Newton—and so send him forth to his work upon earth, still, if you had concealed from him, or rather if you had not pressed upon him, and mixed with all his training, the knowledge and the love of the Christian faith, he would go forth into the world, able indeed, with regard to those principles of science, and successful, perhaps, with regard to the accumulation of wealth and the multiplication of earthly desires, but poor and miserable, and blind and naked with regard to everything that constitutes the true and the sovereign purpose of an existence—yea, worse, with regard to that sovereign purpose, than if he had still remained in the ignorance which we all commiserate, and which it is the object of this institution to assist in removing.

In this place, as we trust, will be experienced from year to year the benefits and advantages that may be expected to result from a design which has been conceived in a spirit so enlightened and so just, and which appears to meet the wants of the great commercial community in this respect, in which they were most generally felt. We trust that here many a youthful mind will be awakened to the love and to the pursuit of knowledge! We trust that here youthful faculties will be invigorated by healthy and salutary exercise, and that they will not be curbed by being confined simply to those purposes which have exclusive connections with our material existence. We trust that the imagination and the taste—that the heart and the affections of men—will find their food in the knowledge that is here to be communicated.

We trust that many of those who are to be trained within these walls, having here acquired a thirst for knowledge, and here tasted its sweets, will thereby be incited to honorable exertion, will be moved to become, in the various branches of British enterprise, benefactors to their country, and will leave behind them, when they are called away, a name that will be honorable among succeeding generations (loud cheers.) We trust, above all, that in this place youth will be instructed in the nature of their position as Christians! We trust that here they will learn the substance and meaning of the vows of their baptism! We trust that here they will be incited by a teaching Christianity not merely in its name, Christianity not merely in its form, Christianity not merely in its abstract and naked truth, but Christianity in the warmth and earnestness of its purity, to love that religion which is their great pleasure upon earth, and to follow into that earnestness of purpose, with that singleness of mind which is the most beautiful property of youth, the pattern left them by their Divine Redeemer! (great cheers.)

Surely, if these are the anticipations in which we are justified in indulging, I have not been wrong in saying this is a great and a signal occasion, that it is an occasion marked by something much better than vague and vain curiosity; by something much better than distinguishes earthly countenance—that it is an occasion upon which we may trust we are celebrating together a great act of duty—an occasion upon which we are offering up to GOD as a tribute to his honor and glory, and for the benefit of our fellow Christians, some portion of that substance which He in his manifold mercies has bestowed upon us.

My lord, I need not, I cannot longer detain this assembly, which has extended to me so large a measure of the indulgence I prayed at its hands, but I do express my earnest joy that all the public proceedings connected with the opening and the announcement of this institution have been stamped from first to last with a religious character (cheers;) that as you began by taking part in the worship of the Church, two years ago, and by listening to the public instructions of your bishop, so we are to-day to depart after having received his benediction. Regarding, therefore, the object that it contemplates, regarding the manner in which its measures had been conceived, I claim the right to rejoice with you as one of yourselves,—to be thankful with you, as one of yourselves, for the great mercy that has been vouchsafed to us, in permitting us to witness a day so full of promise and of hope to the country (cheers.) And I beg to express the fervent prayer, that as this institution has been conceived and has been founded in the fear of GOD, so it may abound, and flourish, and prosper, from generation to generation, by the blessing of his favor! (The Right Hon. gentleman then resumed his seat amidst very great applause. He spoke about an hour and ten minutes.)

PRIVATE AND PUBLIC MINISTRATIONS.

I can enter very fully into the feelings which may induce a minister, anxious for the welfare of his people, and the prosperity of the Church, but surrounded by Separatists, whom he sees continually increasing their members, to resort to extraordinary expedients for the purpose of retaining or recovering a congregation. It is neither strange nor blamable, that he should be willing to try all allowable means of attracting hearers, and, if the mass of the people should be deeply imbued with sectarian prejudices, that he should be inclined to every degree of accommodation to their tastes and opinions, not manifestly inconsistent with his character and engagements as a minister of the Church. But let me remind you that, laudable as is the motive which prompts such attempts at conciliation, they may be carried too far, so as to injure the cause which they are designed to promote. The Church cannot be permanently a gainer—she must ultimately lose—by an addition to her professed members, purchased at the expense of her principles, or of her legitimate authority. In such cases those whom she seems to have won, do not in fact belong to her; they are strangers at heart, and always ready, when the temporary attraction is withdrawn, to abandon her communion again. Thus, where a prejudice—I fear not an uncommon one—prevails against the use of a Liturgy, or a disposition to consider the sermon as the most important part of the service, a clergyman, particulary a young one, may easily be tempted to humor this prejudice by arbitrary curtailment, or rapid reading, or by the introduction of extemporaneous prayers. In each of these ways he is tacitly casting a slur upon the Church, and sanctioning one of the principles most opposed to her doctrine and spirit. Another mode of compromise, which is not less objectionable, is the holding of meetings on a Sunday out of the Church, for purposes to which the Church Service is destined, without making use of it. There are, I fear, not a few cases in which a lecture in a school room, or some other common building, is substituted for the Church Service, while the church remains closed. Such a practice appears to me equivalent to an admission, that our form of prayer is really a bar, not a help, to devotion, and may be advantageously superseded by the minister's occasional effusions. I cannot distinguish such meetings from conventicles; the presence and presidency of the clergyman only renders the implied admission the more glaring and pernicious. It is a breach of faith to the Church, as well as a violation of an express engagement. The same remark applies to every departure from the Rubric, grounded on no other motive than deference to the taste and prejudices of a part of the congregation. Other and perhaps still graver objections apply to a practice derived from the same source, according to which meetings are, I believe, frequently held for the purpose of prayer, not common, according to the forms of the Church, nor offered by the minister alone, but by as many of the persons present as choose to join in it. I would not seek to impose a restraint on any spontaneous exercise of private devotion: but in meetings so numerous and open that they cannot properly be called private, it is not only to be regretted that the place and form which the Church has provided should be thus neglected, but there is too much reason to fear, that the spirit of display and curiosity will be constantly apt to quench that of true devotion: and the persons who have been accustomed to take a leading part in these exercises, will not only be likely to feel but little interest in the ordinary service of the Church, but will be easily tempted to come forward on other occasions still more prominently, as teachers, and thus in both ways to supersede the office of the appointed Pastor. In fact, as our Church exercises her office of teacher, no less by her forms of prayer, than by her Catechism, Articles, Homilies, and other doctrinal formularies, so persons thus praying in public are in fact assuming the same office. That they should be allowed to do so by a minister of the Church, in his presence, seems to me a virtual abdication of his charge, a direct encouragement to schism.

It is often difficult for a minister to draw the line between his private and public ministrations. The private visit, if it attracts the attendance of a numerous company, will acquire the character of a public meeting, for worship and instruction, for which the Church has provided certain forms, and for which there is in every parish an appropriate public place. But there may be circumstances, in which he has, on such occasions, opportunities of addressing many whom he could not at that time collect for the daily service, or perhaps be ever likely to see in the Church at all; and of addressing them in a manner better suited to their peculiar wants and habits, more likely to reach their understandings, and to affect their consciences, than he could properly adopt in his public ministry. Such opportunities, no doubt, ought not to be neglected. But on the other hand it will be proper to remember, that such exercises, however useful in themselves, do not answer the purpose of that visitation of the sick, in which it is a main part of the Pastor's duty to inquire into the sick person's condition, and to adapt his discourse to the answers he may receive; an object, for which greater privacy seems generally desirable. It is also necessary to be cautious, that these meetings do not by degrees assume a different character, and become occasions of schism. The best effect which can result from them, and which a zealous and judicious minister will keep steadily in view, would be that they should lead to the foundation of a weekly lecture in the church.

There may be omissions, which may do no less wrong to the Church, than the deviations from her Rubric. In her Prayer Book she has so provided for the public instruction of her children, that the leading doctrines and facts of our religion are constantly, in regular succession, brought before their minds in the course of the daily service. But the practical application of this principle is left to depend very much on the minister, who in his discourses may either observe or neglect this order; and, more especially in places where the sermon occupies perhaps an undue share of attention, unless, by his choice of subjects, he seconds the intention of the Church, it will be very imperfectly realized by the greater part of the congregation. The omission of topics naturally suggested by the season, will probably be interpreted, either as a tacit acknowledgment that they were not of sufficient importance to justify the Church in her commemoration of them, or that such a distinction of times is itself indefensible. The more reason there may be to apprehend that such opinions are entertained by a large part of the hearers, the more desirable is it that every such opportunity should be diligently employed, both to explain and defend, and practically to illustrate and recommend the ordinances of the Church.

In general, more benefit may be expected from an assiduous use of the means which the Church prescribes, than from any extraordinary methods, foreign to her system, and borrowed from her adversaries, though these may appear more promising, and may for a time be actually more successful in attracting hearers. It must be remembered, that this kind of success is always of an ambiguous nature, and at the best is only desirable as a means, not as the end, which is not merely to gather large congregations, but to form a people really attached to the Church, and giving her a decided and intelligent preference. It is so far from being all in all, that it would be hurtful to her interests, if it involved a sacrifice of her principles, or was obtained by expedients which cherished a spirit opposed to hers. It may often require a difficult exercise of patience, and courage, and faith, to abstain from such seemingly innocent compliances with tastes and prejudices, the existence of which we regret; but it is a case in which we may find room to apply the prophet's exhortation, (Is. xxx. 15.) "In quietness and in confidence shall be your strength." Often the most zealous must be content with sowing the seed, without even a hope that they shall be permitted to gather or see the harvest. And in fact, their most useful and important labors must be of this kind. At least, they cannot expect to reap at once, or very soon, the fruits of that which they spend on the education of the young: and yet this is in all cases a main part of their duty; and where we have least reason to be satisfied with the actual condition of the Church, it is to this that we must look almost exclusively for the improvement of her prospects.—*Connop, Bishop of St. David's.*

COMMUNICATIONS.

For the Churchman.

THE QUADRAGESIMAL FAST.

Audi alteram partem.

It has ever been held in the Church, that in ecclesiastical matters that which is *first* is true, that which is *later* is not. This idea was more fully drawn out in the fifth century by Vincent of Lerins, in his famous Commonitorium, and embodied by him in these words: "Quod semper, ubique et ab omnibus traditum est, hoc verum," a rule which has ever since been considered as a test of Catholic truth. By this rule we propose to try the articles of your correspondent "C. F. C." on the Quadragesimal Fast, thinking, as we do, that the theory broached in them, although ingeniously supported, is but a private novelty, and not a Catholic verity. His argument seems to rest mainly on the supposition that Sundays in Lent are to be regarded partially as fasts, and as included in the forty days which by consequence makes Lent end with Palm Sunday, and Passion Week to be a distinct fast. We think we shall be able to show that this supposition is groundless, and that the LORD's day has never in the Catholic Church been considered in any degree as a fast.

We appeal first to Barnabas: "We celebrate," says he, "the eighth day joyfully in which CHRIST rose from the dead." Epis. cap. 15. That which he calls the eighth day, as being the next to the seventh, we should call the first. Observe, that Barnabas makes no exception of Sundays in Lent, if indeed the fast of Lent was then known. Tertullian expressly says, "Fasting on the LORD's day we hold a crime." De Coron. Mil. cap. 3. The Montanists, as is well known, were more strict in the observance of fasting than the Catholics. Tertullian, in after life, became a Montanist; and yet in a treatise which he then wrote, he furnishes the testimony of the Montanists to the force of Catholic usage. He says that even during their most solemn fast, the two weeks of Xerophagiæ, they excepted from it the Saturdays and Sundays. De jejuniis, cap. 15. It may not be impertinent to note in this connection a remark made by your correspondent in his first article. He says that the exception of Sundays from the fast of Lent by the canons of the Council of Laodicea, proves too much; since they except Saturdays also. By no means. Saturdays have never been recognized as festivals by the whole Church, but only by some of the oriental branches of the same whose peculiarities cannot impair the strength of their testimony to the Catholic rule concerning Sundays. Mosheim says that Saturday was only observed as a festival in those churches which were mostly composed of Jewish converts, but that the LORD's day was set apart from the first as a festival, as is proved from the concurrent testimony of all credible writers. Eccles. Hist. Cent. 1, part 2, cap. 4, sec. 4. Keeping this fact concerning Saturday in mind, we proceed with our citations. The Apostolical Canons say, "If any one of the clergy be found to fast on the LORD's day or on the Sabbath day, excepting one only, let him be deprived; but if he be one of the laity, let him be suspended from communion. Canon 64, (in some editions 56.) These Apostolical Canons, although their author is unknown, are allowed to be specimens of the discipline of the Church in the third century. The following is the 18th canon of the Gangrensian Council, held A. D. 324: "If any one, under pretence of austerity, do fast on the LORD's day, let him be anathema." The Œcumenical Council of Nice, in the 20th canon, commands Christians to pray on the LORD's day standing, in token of joy. Had the usage of the Church on Sundays in Lent been different, it would have been noted, for the Fathers of Nicæa were more particular about such matters than modern Churchmen. Another proof of the practice of the Church is found in that of the Manichæans, of whom it is remarked as something peculiar, that they fasted on the LORD's day. Gies. Eccles. His. Period I., sec. 59. Many more places might be cited from the Fathers to condemn fasting on the LORD's day, but the limits of our article forbid it. Suffice it to say, that the nature of their testimony may be inferred from the united declarations of the ecclesiastical historians and commentators: Mosheim, Giesler, Burton, and others among the former; and Wheatly, Sheppard, Beveridge, and Bingham, among the latter; say that Sunday was never celebrated as a fast by the Church.

A word as to the cycles invented by your correspondent. They are certainly very ingenious, but where is the authority for them? None, I apprehend, save the imagination of "C. F. C." He appeals to Constantine and St. Augustine as authority for the Easter cycle, and at first sight they appear to prove it; but let it be remembered, that this cycle depends upon the Quadragesimal commencing with Ash Wednesday, and ending upon Palm Sunday. Now of this last cycle they could not have known, since Ash Wednesday and the three succeeding days were not added to the fast of Lent in the Western Church till the time of Gregory the Great; (see Casp. Galv. Eccles. Rit., part 2, cap. 23;) and it is doubted by Bingham and other good authorities, whether they can even plead so great antiquity; while in the Eastern Church, as they excepted both Saturdays and Sundays from the fast, they began their Lent on Sexagesima Monday.—Whether they still commence on that day, I have not the means of determining. But to cut the matter short, let us come to the Prayer Book, and see what our Church says about the whole matter. In the tables and rules for the feasts and fasts under the heading of "Feasts to be observed in this Church," are set down "all Sundays in the year," and no exception of Sundays in Lent. Under the head of Fasts are set the Forty days of Lent, but no mention is made of Passion Week, as there should be if by the including of Sundays Lent were to end on Palm Sunday. Again; if the grand Septuagesima cycle* of "C. F. C." had been known to the Church, would she not have said that "Septuagesima Sunday is 10 weeks, or 70 days, before the *Sunday after Easter*," instead of saying, as she does now, that "Septuagesima Sunday is 9 weeks before *Easter?*" Certainly she would; and this shows that the compilers of the Prayer Book followed the old fashion of numbering the Sundays backward from Quadragesima Sunday, not foreseeing the brilliant discovery of "C. F. C." in the nineteenth century.

Pp.

* From Septuagesima Sunday to Dominica in Albis, or Low Sunday.

For the Churchman.

TO UNITAS.

Rev. and dear Sir,

There is in my humble opinion a very important difference between the authoritative teaching, and what you term the "allowed practice of the Church." It may be very true that a majority of the clergy practically allow the validity of lay baptism, and yet it is no just inference from this, that the Church herself sanctions the principle, unless we admit that the opinions of a majority form a standard of ultimate appeal on all controverted points. If this be the case, then, our faith must *shift* with the varying opinions of the age. Should the time ever unhappily arrive when the doctrine of the apostolical succession is discarded by a majority of our ministers, it will follow from this mode of reasoning that the Church teaches the validity of lay ordination. The practice of a majority will be to admit this erroneous principle, and forthwith it will be "*a ruled case.*" When the Arian controversy was at its height, there was a brief space, if we believe the voice of history, during which Athanasius stood in almost solitary maintenance of the Catholic faith. Emperors, patriarchs, and bishops, denied the proper divinity of the Son of GOD, and chased over land and sea, the dauntless champion of orthodoxy. What, *then*, was the faith of the Church? Was it crushed, was it altered, was it Arian? Of course! It was the "allowed practice" of a majority of CHRIST's ministers to deny the LORD who bought them with his blood, and nothing further could be said—it was "*a ruled case.*" Can we for a moment admit such an inconsistency? And yet why not—if the sweet voices of a majority are to regulate the doctrine of the Church? Did not the light of Catholic truth, dear brother, beam forth like a beacon from the creeds and liturgies of the Church, amid the perilous eclipse wrought by Arian domination? I trow so! As then, so now, so ever. The Church speaks not through individuals however learned or numerous, but through her authorized standards. We have no shield against the most monstrous errors, if we confound individualism with Catholicity. We are agreed, it seems, in our opinion as to the invalidity of lay baptism. We both disbelieve that laymen have any power to administer the sacrament. But if the Church has judged otherwise, are we justifiable in maintaining this opinion? We are agreed, let me also say, in *practically admitting*, that is if bowing to *necessity* be so called, the validity of lay baptism. Now all I expect is, that neither you nor I, nor any multiplication of individuals, have a right to call our practice the doctrine of the Church, unless her authorized standard fully bear us out. I have little doubt that a majority of those who admit in practice the validity of lay baptism, do so simply because they cannot resist the force of circumstances. We must confess, whatever offence the words have given or may give, that as Churchmen we are working in chains. Schism, heresy, worldly policy and the inherited errors of the past, have us in their meshes, and we cannot at present disentangle ourselves. But let us even in our fetters maintain the language of freemen. Let us hope for brighter days, and though we may never see them, bequeath to those who shall, our testimony. Your answer to my question was just what I anticipated, but until I can find some authority in our standards, I must continue to protest against calling lay baptism valid in the judgment of the Church. The tendency of the age is to think lightly of all creeds and confessions, and to exalt popular opinion and practice, things variable as the winds and waves, into rules of faith. Compare theoretical Presbyterianism with practical, the Westminster Confession with the new school. Let us avoid so pernicious an example, and adhere simply to the law and to the testimony; and if circumstances force us to act contrary to our better judgment, meekly confess "meliora scio et probo deteriora sequar."

Before I read your reply, I discovered that I had mistaken your language respecting the admission of schismatics to the communion, and beg to apologise for the unintentional misrepresentation. Still I know it is a practice of some of our soundest divines, to give a formal invitation to members of other denominations from the chancel, besides the general invitation in the communion service; and this I cannot but think contrary both to rubrics and consistency. A bishop would most probably decide against a Presbyter who should repel a dissenter from the communion, but he could only do so on the ground that such conduct was calculated to create a prejudice against the Church, not because the clergyman had violated any law, since he would only be guilty of complying strictly with the rubric, which declares, if there is any meaning in words, that "*none shall be admitted*" except on conditions that were not fulfilled. This is a further instance of the variation between our standards and our practice. It is mournfully true, that under existing circumstances a minister would be, *perhaps justly*, liable to *rebuke* for acting *rubrically*.

H.

East Plymouth, Con., March 8th.

For the Churchman.

THE NESTORIAN AGAIN.

A Hypothetical Case.

Mr. Editor,—I crave a small space in the Churchman, to put what at present I would call a *supposed* case, relating to the claims of the Nestorian Bishop, to those of our clergy who, by their acts, acknowledged him as a Bishop of the Catholic Church. Did I not consider it presumptuous in a poor layman I should, however, prefer to put it to one of our Bishops—I know not the number—who by their Episcopal character welcomed him as a fellow apostle, a "partaker of the same glorious calling" with themselves. Suppose Mar Yohannan, during his long stay among his Congregational friends, not to say *brethren*, should ordain one of their licentiates to the office of Priest, how should such an one be regarded in the Church, if he remained in his former connexion? how, if he should seek a connexion with the Church? In the latter case, would his orders be considered valid if given by the individual above mentioned in a private room, although in the presence of witnesses—if the words of consecration were in the ancient Syriac—if the only words used were simply the words of consecration—if there was no evidence but circumstantial that the act was, on the part of the Bishop, *ex animo*—if the individual receiving orders was not aware of the intention of the Bishop till the moment before the act—i. e., he had never applied for orders, and received them willingly, but yet undesiringly—if the Bishop knew at the time that he would continue in his ecclesiastical connexion, and saw no reason why he should quit it—if he simply conferred orders as a mark of kindness on his own part, that if the validity of his congregational or Presbyterian license was denied by the Churchmen he might chance to meet in his field of labor, he might show that he had Episcopal orders derived from a Church *older* than theirs? Moreover, if these orders were given in the diocese of a Bishop who had extended to him the right hand of fellowship, without his knowledge and consent?

I have purposely made the points of this inquiry as minute as possible, that the whole case I have in view may be covered. If none of the clergy who sympathized and consorted with the Persian Mar while in this country are inclined to answer these queries, will not you, Mr. Editor, solve the matter for the satisfaction of at least *one* of your constant readers?

A LAYMAN.

For the Churchman.

CATHOLIC SAINTS' DAYS AND PROVINCIAL SAINTS.

It is said that every idea presented to the human mind is calculated to excite certain other ideas which bear to it a nearer or more remote relation. It thus happens that these accessories sometimes appear to have little connexion with each other; but, though in themselves widely different, do yet derive their origin from a common source. In this way do I account for bringing together subjects so remote from each other, in their present positions, as the P. S. to a communication in a late number of the Churchman and the *list of receipts* in the Spirit of Missions.

The writer of the P. S. seems to suppose that those of your correspondents who date their articles upon a Saint's day, are actuated by no other motive than the gratification of taste; and he "*presumes*" that to this end only, they defer their communications until the day affords them opportunity. Now without professing to be in the secrets of your correspondents, it has struck me that quite another and higher motive might be discovered. It may be that some of your correspondents actually believe that as the Church is entitled to a higher place in their esteem than the world, the *Church* Calendar is more to be regarded than that which numbers the days without noting those blessings which GOD has vouchsafed to His Church in the lives of His Saints. Men who think thus, are pained to see these things so little regarded; and even at the risk of meeting the glance of irony from those who, not feeling, do not understand their motives, they seize every proper opportunity to bring to re-

membrance the fact that God has blessed the Church in the labors of holy men—some Apostles, some Prophets, some Evangelists and Teachers. Nor do they think to give undue honor to man; for they commemorate not the instrument, but the grace that worked in them both to will and to do. So much for Catholic Saints' days.

Whoever has read the list of receipts in the Spirit of Missions, has observed the acknowledgments of "$20 from —— Church, for the education of ——,"—the name of the rector, or his wife. In this way do the members of a parish testify their high estimate of their pastor's piety; for, doubtless, the money would go as far to educate a heathen child under any other name as that of the Rev. Mr. ——. This is all very well; but as the bounty, if rightly bestowed, is given in the service of God, it *is* a commemoration of man—erring as well as living man, in the discharge of religious duty. That they who labor to mark the heathen child with the sign of the cross, may, innocently, add their pastor's name, I do not here question. I only say that those who practise or uphold the usage, might, consistently, deem it a pious custom to commemorate, in the festivals of the Saints, the signal mercies of which they were the honored instruments. It if be probable that these high honors have been bestowed upon men remarkable for pious labors, it may not be unwise to remember what fastings and watchings—what self-denials and *active* faith, have been so signally blessed to Christ's Holy Church. And if the date of a letter may do aught to revive the devout remembrance of God's gracious dealings with His Church, the delay which the P. S. *presumes*, may, after all, serve a higher purpose than the gratification of a sickly *taste*.

S.

Season of Lent, 1843.

For the Churchman.

Dear Mr. Editor,—In conversation some days since with a lay friend, distinguished for his learning and critical accuracy, upon the subject of the Illustrated Edition of the Book of Common Prayer, now in course of publication, he directed my attention prospectively to a passage in the prayer of consecration in the Communion Service, in which he suggested that there was a grammatical inaccuracy which I confess had never before struck me. Upon since mentioning the subject to a clerical friend eminent for his liturgical knowledge, and again last evening to another than whom no one has read the Book of Common Prayer with more devout attention, I found that it escaped them also.—The supposed error occurs in that part styled the invocation as follows:—"humbly beseeching thee that *we* and all others who shall be partakers of this Holy Communion may worthily receive the most precious Body and Blood of thy Son Jesus Christ, be filled with thy grace and heavenly benediction, and made one body with him, that he may dwell in *them* and *they* in him,"—and it lies in the pronouns marked by the italics. To make the sentence strictly grammatical, either "*we*" in the beginning must be changed, or else "*them*" and "*they*" must be altered so as to read *us* and *we*. The question put to me by my friend was, How did this mistake occur? I could not answer at the time, but told him I would take the earliest opportunity, and endeavor to trace back the passage to its origin and thus ascertain. This opportunity occurred last evening; when in company with the clerical friend last mentioned, we examined the ancient liturgies, and came to the conclusion that, granting the error to exist, the blame must rest upon those who altered our liturgy from that of our parent Church. It is well known, that in the Communion Service of the Church of England, the prayer of consecration ends with "Do this, as oft as ye shall drink it, in remembrance of me." The "Oblation" and the "Invocation" were introduced into our Service from that of the Scotch Church, and this Church is indebted for these beautiful and impressive parts of the sacred Office to the first Book of Common Prayer set forth under Edward the VIth in 1549. In this liturgy the passage under consideration reads thus—"humbly beseeching thee that *whosoever* shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of thy Son Jesus Christ; and be fulfilled with thy grace and heavenly benediction, and made one body with thy Son Jesu Christ, that he may dwell in them and they in him." The Scotch liturgy differs from the above only in altering "one body with thy Son Jesu Christ" into "one body with him." In the liturgy of the Church of England there are two prayers following the distribution of the elements, either of which may be used at the option of the minister—the latter one is retained in our liturgy, and the greater part of the former is identical with the Invocation in the prayer of Consecration, and in this we read the passage under consideration as follows—"humbly beseeching thee that all we, who are partakers of this Holy Communion, may be fulfilled with thy grace and heavenly benediction." Now I would suggest that the mistake, if it be one, probably occurred in the attempt to combine the expression of the English liturgy with that of the Scotch. With the design of rendering the service of the latter more emphatic and more personal to those engaged in it, "we" was taken from the prayer of the English service, and "whosoever" in the Scotch was changed into "all others," and the two were combined—but the bearing of this introduction of "we" upon the latter clause, "that he may dwell in them and they in him," escaped attention. I have avoided speaking of this positively as an error, because considering who were engaged in the alterations made in the liturgy of our Church, and considering how long the matter has escaped public notice, a more decided mode of expression, to say the least, would savor much of want of modesty.—But in addition to this, a third clerical friend, inferior to neither of the others in learning and critical sagacity, has suggested this explanation of the difficulty, viz., that "them" and "they" refer not to "we" in the beginning of the sentence, but to body immediately before employed as a noun of multitude. I have examined this point, but cannot at all agree with my friend for various reasons, which to explain would make this article altogether too long. Let me suggest, however, to any one disposed to favor this interpretation, to look again at the quotation from the liturgy of Edward the VIth, where the expression "that he may dwell in them and they in him" originates, and see whether "they" and "them," have "body" or "whosoever" as their antecedent. I must, however, end this communication, extended to much greater length than I designed; but I trust that it will not prove uninteresting to a portion at least of your readers. Before I close, let me draw attention to another, but less important grammatical error which has been brought to my notice, while writing this article, in a letter from a learned brother, one of those on the committee for correcting the standard edition of the Book of Common Prayer. There is a discrepancy between the beginning of the first and second rubrics for the Private Baptism Service. If the first should read the "minister," &c., then the second should read "and also *he* shall warn them," instead of "and also *they* shall warn them." The English liturgy reads, "the curates shall warn them." Our revisors altered the first, but did not observe that a change was thereby made necessary in the second.—All this shows the danger of meddling with ancient and doubtless well considered language.—While something may have been gained in certain respects by the changes made successively in the liturgies which have followed the first of Edward the VIth, I am under the impression that something also has been lost. But I may allude to these points in a future communication; and I may also have something to say upon injuries which the printers have done to our noble liturgy in their mistakes of punctuation, and capital letters, over which department they seem to have usurped an authority which has not always been judiciously exercised, as I think I can conclusively show, if you will favor me with an opportunity. In these respects I presume there can be no doubt that future editors may make such restorations as sound criticism backed by good and ancient authority may require; but I conceive that no alteration of *words*, even to correct a grammatical error, can be made without the intervention of the General Convention of the Church. At present, therefore, the error, if it be one, which has drawn out this communication, must stand uncorrected.

J. M. W.

College Point, March 13, 1843.

For the Churchman.

Mr. Editor,—Two or three days since, written notices were put up in a small village, stating that a certain renowned female would deliver a lecture, introductory to a course, on the subject of Abolition, at the Universalist "*Church*."

I am not only mortified, but truly sorry to inform you, that through *curiosity*, I resolved to attend. Accordingly, the time specified found me in a place where, I am happy to say, I never was before, and pray I may never be again, under like circumstances.

The meeting was called to order by an aged Baptist minister, after which the Universalist preacher *made* a prayer. A *married woman*, who resides in one of our large cities, then read a chapter in the Epistle of St. James! This was followed by the lecturer, who is a Quakeress, addressing the audience. The union of the parties with *such charitableness*, I did not wonder at; but for a woman to read the Bible or preach, (if it may be so called,) *in public*, for whom it is a shame to usurp authority over the *man*, or even to come into an assembly with her head uncovered, surely seems hardly credible. I gazed some moments in perfect wonderment; however, I soon found that it was no dream, and then I pitied them all. I recollected my relation to the Holy Church, and retired with deep penitence, I trust, for having entered it.

My candid belief is, that such "*doing good*" is not only of the greatest detriment, but that it is got up for a name.

HOMO ECCLESIÆ.

For the Churchman.

WHAT KIND OF CHURCHMEN THE POPE PROMOTES.

At these stirring times, when, if the London Record has its way, his Holiness the Pope is fast returning to his ancient rule in Christendom, it may be well to see who are most likely to enjoy his favor:

"The twelfth of March, the Pope made a promotion of nineteene Cardinals, for reward of the great seruice they did him in Councell, in which hee resolued not to comprehend any of those who helde the Residence, and Institution of Bishops, to be *de iure diuino*, howsoeuer their qualities might otherwise deserue the degree; and did not forbeare to discover so much to all sorts of persons, vpon euery occasion. He created *Marcus Antonius Colonna*, Archb. of *Taranto*; *Aluise Pisano*, Bishop of *Padua*; *Marcus Antonius Bobo*, Bishop of *Aesta*; *Hugo Buon Compagno*, Bishop of *Bestice*; *Alexander Sforza*, Bishop of *Parma*; *Simon Pasqua*, Bishop of *Serzana*: *Carlo Visconte*, Bishop of *Ventimiglia*; *Franciscus Abonduis*, Bishop of *Bobio*; *Guido Ferrier*, Bishop of *Vercelli*; *Johannes Franciscus Commendone*, Bishop of *Zante*; *Gabriel Paleotto*, *Auditor* of the *Rota*: all which had labored faithfully in Councell for the seruice of his Holinesse. To these hee added *Zacharius Delphinus*, Bishop of Liesina, who beeing resident with the Emperour, tooke no lesse paines for concluding the Councell then the others had done in *Trent*."—If the thing which has been is the thing which is to be—which is, I suppose, good English for "*semper eadem*,"—the above extract from Father Paul's History of the Council of Trent, (it is the concluding paragraph,) as translated by Nathanael Brent, in 1620, leaves but little hope, good Mr. Editor, for you, and such as you. You cannot say you were not warned in time, by yours, in the same condemnation,

G. W. D.

For the Churchman.

SCHOLARSHIPS.

Mr. Editor,—The substitution of "Scholarships" for "Benefices" in the administration of the Educational Funds of the Diocese has been recently determined on by "The Society for Promoting Religion and Learning," to whose discretion these same funds were entrusted by the last Diocesan Convention. This fact has already appeared in your columns. But a change of action so fundamental in principle, and so operative as it must prove in practice, the Society cannot but feel themselves called upon for many reasons to bring more fully and as early as possible before the churches of the Diocese, mainly with a view to restore the Church's waning confidence in its own canonical provisions, and by exhibiting them in connexion with higher and less doubtful forms of Educational Charity, through this conviction, to awaken the Church to more liberal and regular contributions to carry out those provisions.

For this purpose the undersigned has been empowered by the Society to appear as its representative in its canonical agency, and to explain to the churches of the Diocese, both through the pulpit and the press, the Society's proposed mode of action, together with the manifold advantages that cannot but flow to the cause of ministerial education, from the adoption of a system of "Scholarships" in place of "Benefices" for the aid of candidates; or in other words, of *open prizes gained by them*, instead of *secret gratuities bestowed upon them*. This plan, now adopted by the Society, is therefore herewith annexed, in order that contributing churches, having it before them at the time of contribution, together with the accompanying explanation, may be prepared to give in proportion to their increased confidence in its safe and efficient working.

In this Plan three leading principles are involved—three great results looked for—and on the full understanding of these must depend the right judgment formed of the Plan itself, and the rightful claims it has on the liberal support of Churchmen. These principles, however new to the Church's action in this country, are yet no experiment in the Church Catholic: they are established in it by long usage—more especially in the Church of England, to whose guiding Christian experience the American Church is most bound to look, and they will be found further to be in accordance with the soundest philosophy of our nature.

These three great arguments, as arising out of the annexed Plan, will stand thus before the Diocese:

1. The preference to be given by the Church to a system of "Scholarships" over "Benefices"—or in other words, of "prizes" over "gratuities," in the aid it holds forth to necessitous candidates. This is the fundamental principle of the whole Plan.

2. The practical importance of identifying the interests of ministerial education with the interests and feelings of contributing churches. This is secured in section 4 of the Plan, through the provision there made for "Diocesan" Scholarships.

3. The benefits resulting both to the Church and to society, by engrafting Church Scholarships on the Classical Schools and Colleges of the country. This is provided for in the section 3. 2, making provision for "Academic Scholarships."

For these three questions, to be examined separately and successively, would I now request a place in the columns of the Churchman; and so far as your own judgment goes with them, the aid of your powerful pen in awakening the Diocese to a correspondent action. For the present, I pray the re-insertion of the Plan itself, with the blanks filled as finally adopted by the Society.

Very truly your friend and brother,

JOHN M'VICKAR,
Superintendent, &c.

PLAN.

1. Those partaking of the Educational Funds of the Society, to be termed "scholars;" and the tenure of their appointments, "scholarships."
2. The scholarships of the Society to be of three classes:—
   1. *Seminary* scholarships, entitling the nominee to the full course in the General Theological Seminary, with the annual stipend of $200.
   2. *Collegiate* scholarships, entitling the nominee to the full Collegiate course in a designated College, with the annual stipend of $100.
   3. *Classical* Scholarships, entitling the nominee to a Classical course not exceeding four years in such school as the Society may designate, with the annual stipend of $40.

   The stipends of scholars to be payable quarterly; their nomination and tenure subject to the rules and regulations of the Society, and terminable for cause.
3. The origin and foundation of the above scholarships to be threefold:—
   1. *Perpetual* scholarships, arising out of endowments, viz—

      Classical scholarships, $700.
      Collegiate " $1,500.
      Seminary " $3,000.

      Such scholarships to be for ever known and designated by the names, respectively, of their founders, or the names designated by them, and the perpetual presentation vested in them, subject to the fundamental rules and regulations of the Society for its scholars.
   2. *Academic* scholarships, arising from and founded by the Society, upon special contract from time to time, made with approved classical schools and colleges, whereby shall be given to them, subject as above to the fundamental rules and regulations of the Society, the right of presentation to a scholarship of the Society, with its stipend, of the student who, complying with such rules and regulations, shall carry off the highest honors of said school or college, in open competition with all others competing with him: the school thus contracted with presenting to a college scholarship; the college, to a seminary scholarship. The equivalent to the Society, in such contract, for this privilege granted, being one or more rights of free tuition in such school or college.
   3. *Annual* scholarships, arising out of the Society's surplus Educational funds beyond the amount required for the annual stipends, payable to the Academic Scholarships. The manner and form of these to be regulated by the Society from time to time.
4. Of the Parochial collections or contributions of the diocese, one half thereof, if desired by the Parish, to be annually funded by the Society, and placed to the credit of the contributing Church, towards the foundation of a perpetual scholarship, to be known forever, when completed, under the name of said church, and the presentation to be vested in its rector or corporation, subject as above to the rules and regulations of the Society. Such accumulation to be without interest until the requisite amount is made up. The class of scholarship selected to be, until its completion, subject to the choice of the contributing Churches.

J. M'Vickar, Sup't., &c.

March 3d, 1843.

For the Churchman.

QUERY.

A Presbyterian and Calvinist has published a contrast between Bishop M'Ilvaine's and Bishop Doane's views of the so called "Oxford Theology," greatly lauding the former. Suppose a dissenter of another class—a Papist—should do the same thing, and greatly laud Bishop Doane: would it follow that his views are papistical, and he truer to Rome than to his own Church?

J. L. O.

For the Churchman.

Mr. Editor,—Allow me through your columns to correct two or three mistakes in a work otherwise unexceptionable, and meriting the best thanks and most liberal patronage of the Church. I refer to the Psalter, arranged for chanting, just published by Mr. Sparks. In the table of Introits are the following errors:

The Introit for St. John the Evangelist's Day, instead of the 17th Psalm is the 11th; also, for the Holy Innocents, instead of the 76th should be the 79th; also, for the Festival of the Annunciation, in place of the 130th read the 131st. The corrections may be proved by a reference to the first Prayer Book of King Edward the Sixth.

Detector.

INFIDELITY.

Richard Carlile.—The remains of this notorious individual were deposited at the Kensal-green Cemetery on Sunday last.—*Lond., March* 1.

THE CHURCHMAN.

SATURDAY, MARCH 25, 1843.

Godly Fear and Spiritual Worship: *A Sermon from John iv. 22.* By Rev. George W. Bethune, D. D.

What makes a Church a Bethel: *A Sermon delivered to the Presbyterian Congregation at Kingston, Pa., at the dedication of their new house of worship, Nov. 13, 1842.* By Nicholas Murray, *Pastor of the First Presbyterian Church, Elizabethtown, N. J.*

The Christian Citizen: *The Obligations of the Christian Citizen, with a review of High Church Principles in relation to Civil and Religious Institutions. By* A. D. Eddy, *Newark, N. J.* New York: J. S. Taylor & Co., 145 Nassau-street.

The Nature of Ministerial Ordination: *A Sermon delivered before the Presbytery of Detroit, October 13, 1842, &c. By* George Duffield, *Pastor, &c.* Detroit: Morgan Bates, Printer.

The Christian Ministry. *Part I. First Truths relative to its Nature and Efficacy. Part II. The Channel of its Authentic Commission.* By Bishop Smith, *of Kentucky.* Louisville, Ky.: J. Eliot & Co., Printers.

As an amiable man, whose feelings have been hurt by what he terms "High Church Pretensions," Dr. Bethune claims our sympathy. Mr. Duffield takes the attitude of one who is bent on fight, and on whom every attempt at conciliation would be thrown away. Mr. Murray is a grave downright Presbyterian, who is ready to pull his own house down about his ears, so he may but bury a "prelatist" in its ruins. Mr. Eddy is a zealous sort of man, and has given us a book rich in the description of scarecrows. Bishop Smith, indeed, flies, as best he can, on the wings of Episcopacy and Apostolic Succession; but his race of ordainers and preachers and dippers, whose ordination and preaching and dipping may be just good for nothing, leads us to class his sermons with the above, the appendage of the wings merely reminding us that

Bats they became who eagles were before.

In reviewing the publications of these our reverend brethren and this our right rev. father, the first thing is to find common ground on which we may stand; that seeing the points on which we agree, we may cut off all needless crimination and recrimination and be able to form a just and clear view of our real differences. To this end we make the following extract from Mr. Murray's sermon:

"These things being so, is it not obvious that the doctrines of the cross must be here preached in order to make this house a Beth-el? To make it the house of God, it must be devoted to the advocacy of the truth of God. But what are the doctrines of the cross? They are, the entire ruin of our race—a Trinity in unity—regeneration by the Spirit—justification solely through the imputed righteousness of Christ—the inability of man to do any thing of himself acceptable to God—his entire dependence upon divine influence—God's sovereignty—election—the final perseverance of the saints—and the eternity of future rewards and punishments.—These are the great doctrines which humble man and exalt Christ—which make Christ all in all. These doctrines are to be preached, not in the way of controversy, but as simple verities of revelation which every man is bound to believe."

To this statement and to these doctrines we entirely subscribe; and the question at once arises, whether these "simple verities of revelation," are left, like the speculations of human philosophy or the deductions of natural science, to be propagated solely by such means as men may devise, or whether our Lord himself or the Apostles under his direction, have made provision for their transmission and extension? Mr. Murray shall answer the question:

"Whilst the throne of grace is accessible to every individual of our race, and all are invited to come to it with boldness in private; yet when we meet for the worship of God in public, we must adhere to the laws divinely instituted to regulate its acceptable performance.—In the tabernacle, in the wilderness, in the temple, in the synagogue, there were priests to offer up sacrifice, and to lead the devotions of the people, and officers to regulate all things concerning the public worship of God. In the Churches founded by the Apostles there were ministers, who are sometimes called Elders, sometimes Presbyters, sometimes Bishops—words designating the same officer—who led the devotions of each congregation; and Ruling Elders, who assisted the pastor or bishop in the government of the Church; and when the office was rendered necessary, and not before, Deacons were appointed to take care of the poor. These were the only permanent officers left by the Apostles in the Churches; and these are the only officers who have any right or title to apostolical succession. Whilst we by no means consider all these officers necessary to the existence of a Church of Christ; making its existence to depend, as we do, not on its external organization, but upon the truth which it maintains; yet we must say that the whole history of the Church proves, that they can neither be omitted nor corrupted without producing the most desolating effects upon the truth."

"The three orders of Bishop, Elder, and Deacon, our Church maintains in their purity. And here may they ever be ably maintained and defended, and transmitted without a taint of corruption, from generation to generation."

"If God has appointed orders of men in His Church for its instruction and government, He has also appointed an order of worship. All the essentials of that order are clearly revealed in the Scriptures. These are prayer—singing—the reading and exposition of the word—exhortation, and the administration of the sacraments."

Here we have several other points of agreement. In the Churches founded by the Apostles, as Mr. Murray tells us, there was a ministry for the custody of the truth; laws also were divinely instituted to regulate the worship of God conformably to the truth; none but officers of the same kind as the Apostles appointed have any right or title to the apostolic succession; and these "officers * * * can neither be omitted nor corrupted without producing the most desolating effects upon the truth."

On the whole, then, we have these principles in common:

1. That God, in order to the salvation of men, has instituted a Church.

2. That this Church consists of a congregation of men united in the profession of the Christian faith, in the observance of the Christian sacraments, in subjection to laws and regulations divinely enacted, and under pastors of God's appointment.

3. That the faith of Christ, committed to the custody of the Church, though contained diffusively in the Scriptures, may be fitly digested by the Church, in words of her own, into a summary comprising those "great doctrines" or "simple verities of revelations which every man is bound to believe."

4. That the ministry at first ordained by God has been continued, and is still maintained in its purity, and ought to be "maintained, defended and transmitted, without a taint of corruption from generation to generation."

5. That this ministry consists of three orders: bishops, presbyters, and deacons.

6. That this divine order "can neither be omitted nor corrupted without producing the most desolating effects upon the truth."

All these propositions are fairly covered by the extracts from Mr. Murray, and would probably be acceded to by his associates. Whoever contravenes them is their assailant as well as ours. And now for the points of difference, in the approach to which, Mr. Murray himself shall lead the way.

"*That this house may be a Beth-el, the doctrines of God's word must be preached in their purity.*

"After all, here is to be laid the great stress, as to our connection with the Church, and its glorified Head. It is not whether we can go up the stream rendered so muddy and filthy by the offals of the man of sin, and trace up our ministry, step by step, to the Apostles; it is not whether Parker was consecrated at Lambeth, or at Nag's head tavern; it is not whether Luther and Calvin and Knox received orders only as presbyters; it is, whether we receive the great doctrines of the Gospel. The unity of the Church consists, not in standing within a circle which superstition or fanaticism may describe in the air or draw in the sand; it consists in unity in the truth. Only let a man hold the truth as it is in Jesus, and give evidence that it has changed his heart and his life, and we can receive him as a brother, and as a co-heir to the glory, and honor, and immortality for which we hope, by whatever name he may call himself, and to whatever communion he may belong. The existence of the Church of Christ upon earth is suspended on the existence of the great truths of the Gospel. Nor can we admit that to be a Church, however ancient may be its history, however splendid may be its ritual, however imposing may be its ceremonies, however numerous may be its adherents, however exclusive may be its claims, that rejects the truth as it is in Jesus. It is only a synagogue of Satan. We repeat it, and the signs of the times call for its frequent repetition, the unity of the Church consists in unity in the truth."

"And hence, as a denomination, whilst others have been contending about the warrant of the ministry, and the efficacy of sacraments, and ceremonies, we have ever and only contended for the maintenance of the great doctrines of the Gospel. We cast no man out of the Church of Christ, nor out of our hearts, if we can only believe that he receives sufficient gospel truth to place him on the Rock of Ages.—We desire to keep our own Church and ministry pure, making our venerable and scriptural standards the test of purity; but we yet entertain brighter and higher hopes of many that walk not with us, than of many that do. And God in his providence has placed the seal of his approbation on this course. For whilst those who confine the Church to certain forms of external organization, are as a languishing vine, we have greatly flourished. Our vine has sent its branches over our mountains, and through our dense forests, and across our extended prairies and mighty rivers; and the breezes that occasionally disturb it, only shake off its rotten branches, without in the least degree injuring the noble *trunk which* they encumbered."

We cannot admit that man to be an arithmetician, however ancient his authorities, however splendid his works, however imposing his calculations, however numerous his adherents, however exclusive his claims, who rejects *the ten digits* and the science of numbers! Pro-di-gi-ous! A synagogue of Satan? Why, a body of men that rejects "the truth as it is in Jesus" is not even this; for "the devils believe;" ay, and give "evidence" of their belief by a "change" which makes them "tremble." *Of course* a body of men, in order to be a Church of Christ, must receive "the truth as it is in Jesus;" and *of course* they must give "evidence" of their belief; and the scriptural knowledge of that people must be wonderfully lean who can listen without a smile to such emphatic announcements of truisms which ought to be familiar to every child that has learned his Catechism. But *what* "evidence" is a body of professing Christians to give in order to make good their title to be called a Church of Christ? Their heart and life are to be changed. Granted; and what is the test or criterion which proves their change to be one which is agreeable to God? Undoubtedly the commandments of God. Among these commandments are there any which relate to the Church of God? Mr. Murray has told us that there are; that "God has appointed orders of men in his Church for its instruction and government," and that "he has also appointed its worship." And yet Mr. Murray says, "We have ever and *only* (i. e., as he explains himself to the exclusion of the ministry and sacraments) contended for the maintenance of the great doctrines of the Gospel. We cast no man out of the Church of Christ, nor out of our hearts, if we can only believe that he receives sufficient Gospel truth to place him on the Rock of Ages." In plain English, we will own men to be walking agreeably to the commands of God, whether they obey them or not. But perhaps these commands, though they come from God, and relate to his Church, are (we tremble to write it) non-essential, dispensable by men. No, says Mr. Murray, they "cannot be omitted or corrupted without producing the most desolating effects on the truth." Now how are we to know that these commands, these orders of the ministry, have not been "omitted and corrupted," and the truth consequently maimed and vitiated? How are we to know that the orders which we have now are the orders which God originally appointed, and consequently, that "the truth as it is in Jesus," which was committed to this ministry, has come to us, at least as to its "great doctrines" and "simple verities," untainted and unperverted? An historical fact like this can be ascertained in no other way than by a reference to history; to its authentic vouchers and records. And yet when we propose such an investigation, Mr. Murray is the man to turn it into ridicule. To be able to profess, believe and enjoy "the truth as it is in Jesus," in all its purity and fulness, depends, as Mr. Murray himself has shown, on our still possessing, without *alteration* or *corruption*, the orders which God at first appointed in his Church; and yet "to trace up our ministry, step by step, to the apostles;" to inquire whether "Luther and Calvin and Knox received orders only as Presbyters," or received no orders at all, is, according to this same Mr. Murray, like going up "a stream rendered muddy and filthy by the offals of the man of sin," and is indeed a matter utterly beneath the notice of any Christian or any man of sense. "God," says Mr. Murray, "has appointed orders of men in his Church for its instruction and government:" *he has appointed sacraments also and an order of worship*; all which He saw to be necessary to the safe transmission and outworking of the truth or faith of Christ; and yet to inquire whether we are standing within the circle of God's ministry and sacraments is ridiculed by Mr. Murray as being all one with inquiring whether we are "standing within a circle which superstition or fanaticism may describe in the air;" in plain English, to inquire whether we are in communion with the ministry of God's appointment is all the same as to hold intercourse with the devil. We might smile at the inconsistency of Mr. Murray, if we were not shocked at his profanity.

From the above quotations three things are apparent: 1, that Mr. Murray is recreant to his own principles, not caring to inquire whether he is in fact adhering to the uninterrupted succession which he acknowledges in theory, and being ready to hold fellowship with those who, by his own showing, are systematically undermining the faith of Christ; 2, that agreeing with us as regards the general principles of the Church, Mr. M. is yet willing to conceal from his people the real point at issue; which is, whether the elders and deacons of the Christian Church were meant to be admitted to a participation of the priesthood; we say, *priesthood*; for we want some word, and we know of none better, to discriminate *that* ministry which Mr. Murray claims for his "bishops" from that which he refuses to concede to his "elders" and "deacons." Ought the "elders" and "deacons" of the Christian Church to be admitted to a participation of the Priesthood, to a participation of that right, office, or commission, call it what we may, which separates a man from the laity, and empowers him to preach the Gospel and administer the sacraments in the name of Christ? According to the Presbyterian Standards, Mr. Murray is himself a "bishop" in the Church of God: Does conformity to the scriptural pattern require that Mr. Murray should have under him a body of "elders" and "deacons" who, like himself, are set apart from all secular pursuits, that they may devote themselves to the peculiar duties of the evangelical priesthood; that is to say, to the preaching of the Gospel, the administration of the sacraments, the ingathering of the heathen, the formation of churches, and the edification of the people in the knowledge of God? And does history attest that these three orders have always been perpetuated in the Presbyterian Church as one priesthood, by which we mean one peculiar and separate ministry in the Church of God? This is the point of difference with us, which Mr. M., when he undertook to guard his people against us, was bound fairly to state and discuss.

Why Mr. M. has been thus vacillating on one point, and obscure on another, we stop not to inquire, but proceed to the third inference which we draw from the above quotations, the statement of which, however, must be reserved to another number.

A list of persons who have of late been perverted from the Church of England to Popery has been industriously collected and paraded as proof of the Popish tendency of the Tracts for the Times. From this list it appears that the whole number of persons, including boys, girls, and tradesmen, is ten; and the whole number of clergymen, three; *viz.*, Messrs. Sibthorpe, Smith, and Wackerbath. A correspondent of the Church Intelligencer suggests, (the suggestion had before been made by a correspondent of the Churchman,) "that a counter statement should be published of *some* of the multitudes of seceders from the Church who have so miserably fallen away into the ranks of dissent and schism for want of the sound Catholic doctrines and principles set forth in the Tracts for the Times;" and follows up the suggestion by naming nine clergymen who were, with one exception, personally known to him. He adds: "I dare say others of your correspondents can greatly add to this list of unhappy victims who, for want of the nourishment of wholesome Catholic truth, have fallen a prey to the ravages of the Latitudinarian pestilence."

We have received a copy of the Church Chronicle of February 24th, with a request that we should insert in the present number those parts of Dr. Jarvis's letter which were omitted in the Southern Churchman. It will, however, be more satisfactory to us and but just to Dr. Jarvis to give the letter entire in our next.

The Church Intelligencer, (London,) of February 15th, contains the first letter of Bishop Chase to Mr. Johns, with the following remark appended by the editor: "The conclusion of this letter is one of the richest pieces of eloquence to be found outside the Bible. The man who *cannot* feel it is unworthy of his kind."

The consecration of the Very Rev. Dr. Daly, the late Dean of St. Patrick's, to the united dioceses of Cashel, Waterford and Lismore, took place at the Cathedral Church, Dublin, Jan. 29th.

The Rev. David Hillhouse Buel, deacon, having removed from this diocese to that of Maryland, with a letter of dismission, and been there received, has changed accordingly his canonical residence.

☞ The sum of *seven hundred and seventy dollars* is still needed by the Treasurer of our Diocesan Missionary Committee to enable him to meet the payments that will be due to the Missionaries on the *first of April*.

CHARGE OF THE BISHOP OF ST. DAVID'S.

What most pleased us in the charge of the bishop of St. David's was, that the Rt. Rev. author seemed to us to throw himself and his own opinions out of sight, and to try the controversial works of the day by the standards of the Church, and not by his own construction of them. On this account the charge seemed to us to stand alone in its aim; or if others have aimed at the same thing, we must still think that the bishop of St. David has been the most successful of all. The criterion thus proposed is obviously just, and it is one which, in our remarks on the Tracts for the Times, and other writings of the like description, we have always endeavored to keep in view; considering our own agreement or disagreement with their distinguished authors, to be of little consequence compared with the question whether they are or are not entitled by the Church to the freedom of thought and expression which they actually employ. It is on this ground, that while we allow that some of the late more flashy articles of the British Critic, have justly incurred Episcopal animadversion, we have yet denied that any thing has been advanced in that journal distinctively papistical. It is a Church journal, and whether we altogether approve of it or not, we have no wish to disown it; the credit and blame of it both belong to Churchmen, and whichever predominates, we have no wish to share either the one or the other with Romanists. In this view we have been fortified by the charge of the bishop of St. David's, with the extracts from which, lately transferred to our columns, our readers we dare say have been equally pleased. It gives us pleasure to be confirmed in our estimate of this charge by the high authority of the Christian Remembrancer.

"Without venturing to draw distinctions, without assuming to ourselves the invidious office of criticising bishops, we say it without hesitation, that the Bishop of St. David's Charge is immeasurably superior to everything that has appeared in any quarter in the way of judgment on the present state of things. If there were one individual in the whole Church who was supposed by every sympathy to stand, if not at the farthest remote, yet certainly at the most independent isolation, from the Oxford writers, common consent would have named the Bishop of St. David's: and now we find the most favourable judgment which has yet appeared passed on these writings by the very prelate whose witness, because the most unexpected, is therefore the most valuable. At length complete justice has been done to the "Tracts for the Times." Their motives have been fairly estimated; and, while the most discriminating and searching criticism has been applied by the Bishop of St. David's to their details, in by far the majority of instances the principles of these writings are stamped with his approval. Sufficient, though most temperate, indications of the estimate which all good men must form of the treatment to which these writers have been exposed by reckless, we had almost said unprincipled, adversaries, are to be gathered from the Charge. All schools within the Church meets the most candid and Christian estimate: his Lordship speaks as a Christian bishop should, haply as a Christian bishop alone *can*, speak; every page is alive with the very highest principles—enounced with the calm dignity of unprejudiced truth. Bishop Thirlwall congratulates his clergy on living secluded for the most part from the daily strife of the present controversy: certainly we may believe that his Lordship has drank deeply of the soothing spirit of seclusion: his Charge comes as a voice from another and a better world, away from the rancour and turbulence of cities:—

Largior hic campos æther et lumine vestit
Purpureo."

NEW AGENTS FOR THE CHURCHMAN.

D. L. Farnam, Esq., Fayetteville, New York.
Henry S. Parsons, Hartford, Connecticut.

TO CORRESPONDENTS.

We shall commence the publication of "F." in our next.

"Philiturgus," in our next.

INTELLIGENCE.

DIOCESE OF VIRGINIA.

Services by the Assistant Bishop of Virginia.—Bishop Johns reached Petersburgh in the evening of the 24th ult. in time to take part in the interesting services of the lecture room of St. Paul's church, where he was met by the Rev. Messrs. Berkeley, Massey, A. Smith, and E. McGuire, who had assembled in Petersburgh to be present at the consecration of the missionary chapel.

Bishop Johns, on the next day, consecrated to the service of the Almighty God, by the name of Grace church, the appropriate building erected for missionary services by the members of St. Paul's congregation, Petersburgh. The sentence of consecration was read by the Rev. Mr. Gibson, who is officiating as the missionary; morning prayer by the Rev. Dr. Cobbs; sermon by the Bishop.

Grace church is a plain, but very neat and commodious building, beautifully situated on the bank of the river, and located very conveniently for those for whose special benefit it is designed. Its dimensions are 50 by 36 feet, and it is calculated to seat about three hundred and fifty persons. The building, which cost $1,400, is paid for; and the benevolent persons by whom it was erected contribute annually $500 for the support of the missionary.

This whole arrangement, so happily completed, and that during a season of general pecuniare embarrassments, reflects great credit on the Christian enterprise and liberality of the rector and congregation of St. Paul's, and it is hoped will animate others to follow this praiseworthy example of making provision that "the poor may have the gospel preached to them." The prospects of the new congregation are very encouraging. Its Sunday school is already large and well conducted.

At night, the Rev. A. Smith preached in St. Paul's, and was followed by an exhortation from the Bishop.

On Sunday, Bishop Johns preached in St. Paul's and confirmed 20. In the afternoon of the same day, he confirmed six in Grace church, and at night, preached in St. Paul's.

This visit furnished an opportunity for commencing the proposed plan of soliciting aid for our diocesan institutions on every occasion on which Episcopal services are performed. The beginning was made in Grace church, on the day of its consecration, and yielded $36, $25 in aid of our Diocesan Missionary Society. The next morning, the same cause was presented to the congregation of St. Paul's in an address by the Bishop, and responded to by a contribution of $76 75.

BISHOP JOHN'S APPOINTMENTS FOR APRIL.—Sunday, April 2. Merchants' Hope, Prince George.
3. Brandon church, Prince George.
4. Surrey Court House.
5. Surrey chapel, Surry.
6 and 7. Smithfield, Isle of Wight.
8. Chuckatuck, Nansemond.
Sunday, 9. Suffolk, Nansemond.
10. Portsmouth.
11. Norfolk; morning, Christ church; evening, St. Paul's.
12. Old Point Comfort.
13. Hampton.
Sunday, 16. Northampton, Eastern Shore.
19. Accomac, Eastern Shore.

Southern Churchman.

☞ All letters, communications, papers, etc. for the Editor of the Southern Churchman, should be addressed to the *Post Office* at ALEXANDRIA, D. C.

From the London Church Intelligencer.

POPERY.

Perversion to Popery.—A great deal has been said within the last few days about Mrs. Wood, once Lennox, and previously Paton, having become a Papist; but in truth we scarcely know whether she was before anything at all, or not beyond a strolling singer and player, and remarkable for her conceit and vanity. Some said she was gone to a nunnery at York, others that she was gone to a lunatic asylum there, as though a nunnery and mad-house were something alike as to the people they receive. It turns out, however, that she has most unnaturally abandoned her husband (Mr. Wood) and child, and entered a Popish nunnery at York. The Papists say that she intends to "take the veil"—too often the resort of mortified pride and vanity—if she can obtain the consent of her husband, whom they consider to be not Mr. Wood, but Lord William Lennox, as they do not acknowledge the English law of divorce. While in Dublin sometime ago, and America lately, she had much intercourse with Papists, and near Wakefield, where she has been residing with Mr. Wood, she has been diligently visited by Mr. Morris, a teacher of the Popish sect at Wakefield. We are not quite certain, but there is a faint impression on our mind, that there were some ten years ago some talk of this woman's being then a Papist. But whether or not, considering the gross ignorance of the principles of the Church everywhere prevalent, it is not surprising that people fall a prey to the Papists. On the score of ignorance, however, Mr. Morris has not much to say; for we recollect that some years ago on his asking a great girl, whom, with others he was catechizing in his meeting-house, who made her? The girl replied, her uncle.

PALESTINE.

New Church at Jerusalem.—On the 14th of January, Izzet Pasha of Jerusalem forwarded a message by one of his effendis to M. Nicolayson, the Chaplain of Bishop Alexander, enjoining him, as he had no authority for building a Protestant church at Jerusalem, to cause the works to be suspended. M. Nicolayson having vainly remonstrated with the Pasha, it was resolved that the Bishop should repair to Beyrout, to take the advice of the British and Prussian Consuls-General, and his Lordship accordingly started from Jerusalem on the 20th for Jaffa, where he embarked for Beyrout. On the 23d he reached this last city, and laid the case before those two functionaries, who thought proper to refer it to their respective ambassadors at Constantinople. Assad Pasha, to whom they applied in the mean time for an explanation of the motives of this prohibition, pleaded total ignorance of the affair.

MARRIED,

On Thursday evening, Feb. 16th, at the residence of S. S. L'Hommedieu, Esq., near Cincinnati, Ohio, by the Rev. I. T. Brooke, Rev. MOSES H. HUNTER, rector of Christ Church, Indianapolis, Indiana, to Miss Catharine, daughter of the late Charles Hammond.

DIED,

On Thursday, March 16, ELIZA BLOOMFIELD, wife of C. C. Clement.

In New London, Jan. 1st, Rebecca, widow of Mr. Henry Truman, aged 92 years and 5 months. Mrs. Truman belonged to a family remarkable both for longevity and worth. Her parents, Jonathan and Mary Starr, died at the ages of 90 and 99. Her brothers, Jonathan and Jared, reached the ages of 95 and 90. Three of her sisters lived beyond the age of 80. One only died in middle life, of all the family. Her mother was Mary Seabury, sister of the first minister of St. James' Church, and aunt of his distinguished son, the first Bishop of Connecticut. Her remains and those of her kindred now lie grouped around the grave of her eminent relative, and the common epitaph of them all might be, "These all died in faith." Mrs. Truman was favored with the possession of her faculties almost unimpaired till the commencement of her last sickness. Her old age was a beautiful specimen of Christion maturity and loveliness. Her piety had no tinge of gloom, moroseness, or severity, and age neither chilled her affections, nor diminished her cheerfulness and vivacity. Long life was in her case, what it is not in all, a blessing—a blessing to her and to others. She retained the flexibility of youth in age; could peacefully submit to changes which time had rendered inevitable, and accommodate herself without reluctance or peevishness to habits widely different from those of her early days. She loved the Church with all her heart, and had drank deeply into the spirit of its services and institutions. Her Churchmanship was not theory, but feeling of the heart, and not of the head. It pervaded and regulated her whole life, and was carried out into thorough and consistent practice. For more than 60 years, she was a communicant of St. James' Church, and blessed it with her example and her prayers. Its members feel that in her death, the last link is broken that joined them to the generation of its founders. On the first day of a new year, the day of rest, she fell asleep, and entered upon the eternal rest which remains for the people of GOD.

R. A. H.

CALENDAR.

MARCH.

26. Fourth Sunday in Lent.

APRIL.

2. Fifth Sunday in Lent.
9. Sunday next before Easter.
10. Monday before Easter.
11. Tuesday before Easter.
12. Wednesday before Easter.
13. Thursday before Easter.
14. GOOD FRIDAY.
15. Easter-Even.
16. EASTER-DAY.
17. Monday in Easter Week.
18. Tuesday in Easter Week.
23. First Sunday after Easter.
25. St. Mark the Evangelist.
30. Second Sunday after Easter.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

City of New York. Third Sunday in Lent, March 19, in the Church of the Ascension, instituted the Rev. Gregory T. Bedell into the rectorship of the Parish. Morning prayer was read by the Rev. James W. Cooke, Assistant Minister of St. George's Church, assisted by the Rev. Charles D. Jackson, Assistant Minister of St. Stephen's Church, who read the lessons; and the sermon preached by the Right Rev. Manton Eastburn, D. D., Bishop of Massachusetts, who also assisted in the Institution service. The Rev. William Walter was also present, and assisted in the administration of the Communion.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Fourth Sunday in Lent, March 26, Mission Church of the Epiphany, P. M.

Fifth Sunday in Lent, April 2, All Saints' Church, P. M.

Sunday next before Easter, April 9, Church of the Nativity.

Second Sunday after Easter, April 30, St. Luke's Church, *Brooklyn.*

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Third Sunday after Easter, May 7, St. Paul's Church, *Albany.* 8, Cohoes, *Albany county,* Ordination A. M., Confirmation P. M. Wednesday, 10, Whitehall, *Washington county,* Consecration A. M., Confirmation P. M. 11, do. Ordination.

Fourth Sunday after Easter, May 14, Duanesburgh, *Schenectady county,* Institution A. M., Confirma ion P. M. Tuesday, 16, Rensselaerville, *Albany county.* 17, Oakhill, *Greene county.* 18, Greeneville. 19, Cairo.

Fifth Sunday after Easter, or Rogation Sunday, May 21, Windham. 22, Prattsville. 23, Gilboa, *Schoharie county.* The Ascension of our LORD JESUS CHRIST, Thursday, May 25, Hobart, *Delaware county.* Saturday, 27, Delhi, Institution A. M., Confirmation P. M.

Sunday after the Ascension, May 28, Walton. Tuesday, 30, Franklin. 31, Otego, *Otsego county.* June 1, Unadilla. 2, Gilbertsville. 3, Louisville, Parochial School.

Whit Sunday, June 4, do., Zion Church. Tuesday in Whitsun week, June 6, Exeter. 7, Monticello. 8, Cooperstown. 9, Westford.

Trinity Sunday, and St. Barnabas the Apostle, June 11, St. Paul's Church, *Troy.* Friday and Saturday, 16 and 17, Astoria Female Institute, Astoria, *Queens county.*

First Sunday after Trinity, June 18, St. James' Church, *New York.*

Second Sunday after Trinty, June 25, Flatbush, *Kings county.*

Thursday, July 6, Islip, *Suffolk county,* Consecration A. M., Confirmation P. M.

Fourth Sunday after Trinity, July 9, Tompkinsville, *Richmond county.* Wednesday and Thursday, 12 and 13, St. Ann's Hall, Flushing, *Queens county.* 14, 15, St. Thomas' Hall, do.

Fifth Sunday after Trinity, July 16, Little Neck, Ordination A. M., Confirmation P. M. 17, St. Paul's College, College Point, Ordination. 18, 19, do., Visitation.

Where ordinations or institutions are to take place, the candidates are expected to see that at least two Presbyters, are in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure during the same period.

NOTICES.

☞ Notice is hereby given, that a meeting of the Corporation for the Relief of the Widows and Children of the Protestant Episcopal Church in the State of New York, will be held in St. John's Chapel, New York, on the 17th April next, at 5 P. M.

By order of the President.
S. SEABURY, Secretary.

March 25, 1843.

☞ THE LARGE CHAPEL OF THE NEW YORK UNIVERSITY is now open for Divine Service, under the ministrations of the Rev. Mr. Shimeall, every Sunday, *Morning and Evening,* at the usual hours.

N. B. At evening, (7 o'clock,) Mr. S. will confine himself to a series of Discourses on UNFULFILLED PROPHECY. Subject, next Sunday evening, *Harmony of the Scriptural Doctrine of the Millenium under the reign of Messiah, as taught by the* PROPHETS *of the Old Testament, and by* CHRIST *and his Apostles, as connected with the use of the formulas,* "Kingdom of God"—"Kingdom of heaven"—"Kingdom of CHRIST"—"Kingdom of the FATHER"—"Kingdom of the SON," &c.; *with remote antiquity, the Judaic Traditions, and the Primitive Fathers of the Church,—involving a view of the Nature, Design, and End, of the Christian Dispensation.*

Episcopalians generally, are respectfully invited to attend.

March 25, 1843.

☞ Christ Church, Anthony street, opposite the Hospital. This Church will be open for divine service on Sunday evening next, to commence at half past 7 o'clock.
March 25, 1843.

CHURCH OF THE REDEMPTION.

The next of the series of Sermons to the Young will be preached on Sunday evening next, in the Church of the Redemption, in Sixth street, near Second Avenue. Services to commence at half past 7 o'clock.
March 25, 1843.

ALL SAINTS' CHURCH

Will be opened for Divine Service on SUNDAY EVENINGS during the season of LENT, at half past 7 o'clock.
New York, March 25, 1843.

MISSION CHURCH OF THE HOLY EVANGELISTS.

☞ The ladies of the Mission Church of the Holy Evangelists gratefully acknowledge the very generous contributions made by ladies and gentlemen of sister Churches, of useful and fancy articles. The sale will be held in Easter Week, the proceeds to aid in cleaning and painting the Mission Church in Vandewater street.

Further contributions of articles for the sale, or means to procure them, will be kindly received, and may be sent to Mrs. Benjamin Evans, 390 Broome street; Mrs. John E. Earl, 20 Pike street; and Mrs. William Hinton, 23 Barclay street.
New York, March 25, 1843.

ACKNOWLEDGMENTS.

ST. PAUL'S CHURCH, AKRON, OHIO.

Account of monies received in behalf of this parish: From Buffalo, N Y, $16 70; Rochester, N Y, $5; Utica, N Y, $3; Troy, N Y, $2; New York city, $69; Providence, R I, Grace ch, $22; Bristol, R I, St Michael's ch, $25; Boston, Mass, $102—$244 70.

I received the above sums while on my tour east;—I have since received from St Luke's ch, Rochester, per its rector, Dr Whitehouse, $20; and there are now pledges to be redeemed to the amount of $390, and promises to the amount of $200, making in all, received, pledged, and promised. $854 70. There is to be deducted from this sum, $132 37 for travelling expenses, leaving a balance, should all that is promised be paid, of $72: 32 to be expended on a Church edifice.

L. N. FREEMAN, Rector

Akron, Summit Co., Jan. 13, 1843.

ST. JOHN'S CHURCH, STAMFORD.

I acknowledge the receipt of the following subscriptions to aid in building St John's Church, Stamford, obtained by a friend of the said Church from persons residing in the city of New York

From Messrs W N Seymour and W K Newton, each, $30 J H Williams, $20. P Lorillard Sen, and E Valentine, each, $15. M Ketchum, P Lorillard, Jun, Capt E Peck, M Miller, J Fanonte and Dr Miller, each $10. J A Burtis, J Brouwer, A Norrie G Miller, W E Wilmerding, J M Cross, J Covert, G W Betts, J L Moore, S Brown, B Loder, R B M, W H A, A B M'Donald, and Miss J Burges, each, $5. A T Anderson, C Sandford, J Purdy, E Doughty, and F Health, each, $2.

EDWARD HILL, Treasurer
Building Committee, St. John's Church.

March 18, 1843.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums, since acknowledgment of 8th inst., viz: From "S," by the hands of Mr T C Butler, $10. "Merchant," enclosed in a letter, $3. St Stephen's ch, New York, Rev J H Price, rector, $30. St George's church, Hempstead, Rev Dr Carmichael, rector, $3 35. Total amount, $46 35.

C. N. S. ROWLAND, Treasurer,
March 22, 1843. 55 Water-st.

☞ The Treasurer begs leave to inform the friends of "Diocesan Missions" that the amount short for payments due on 1st April, is $771 98.

MISSION CHURCH OF ST. MATTHEW.

The subscriber gratefully acknowledges the receipt of the following sum for the benefit of the poor:
From a member of Christ ch, $1.
Further donations are respectfully solicited and will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; at the Depository, 20 John street; at the office of the Churchman, 111 Nassau street; or with
JESSE POUND, 27 West Washington Place.
New York, March 22, 1843.

THE FUND FOR AGED INFIRM CLERGYMEN.

The Treasurer of the Convention acknowledges the receipt of the following sums for the fund for Aged Infirm Clergymen, since last acknowledgment, viz: From St John's ch, Kingston, Rev Wm A Curtis, $2 81. St Ann's ch, Brooklyn, Rev Dr Cutler, rector, $65 44 Calvary ch, Cairo, Rev George Sayres, $2 50. Zion ch, Greenburgh, $15. Christ church, Tarrytown, Rev Dr Creighton, rector, $10. Total amount, $95 75.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N Y.,
March 22, 1843. 55 Water-st.

N. Y. P. E. SOCIETY FOR PROMOTING RELIGION AND LEARNING IN THE STATE OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums, being contributions to the Education Fund of the Diocese:
From Church of Nativity, N Y, weekly offerings, Rev Mr Clapp, $10. St Clement's ch, N Y, Rev E N Mead, $25. Christ ch, Cooperstown, per T C B, $2 70. Total, $37 70.

JAMES F. DE PEYSTER, Treasurer,
New York, March 22, 1843. 49 South street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—
From St Luke's ch, Brooklyn, Rev J V Diller, $2. Mrs A F Satterthwaite, annual, $1. Mrs Jacob Lorillard, do, $1. Theodore Keese, donation, $1 25; monthly offerings of Christ ch, Tarrytown, Rev Wm Creighton, D D, $8 10. Thomas R Smith, annual, $1. Cash, J F, $2. Mrs Auchmuty, donation, $1. T H W, donation, $0 25. J Noble, donation, $5. Total amount, $22 60.
Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. Butler, Agent,
At the Depository, 20 John-street.
New York, March 22, 1843.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sum:—
From Thomas R Smith, annual, $2. Frederick Bronson, donation, $5. John Noble, do, $5 Total amount, $12.
Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.
New York, March 22, 1843.

DOMESTIC MISSIONS

The treasurer of the Committee for Domestic Missions, since his report of March 15, has received the following contributions, viz.:

From St Peter's ch, Perth Amboy, N J, of which $1 78 is from the Sunday school, one half, $22 46; Christ ch, Cooperstown, N J, $8 33; St John's ch, Salem, N J, in addition, one half, $2 50; Christ ch, Watertown, Ct, $1; do for Jubilee College, $4; Zion ch, New York, half, $18; Christ ch, Raleigh, N C, half, $37 50; St Peter's, Freehold, N J, $6; Trinity parish, New Haven, Ct, Rev Dr Croswell, part, $373 73; from the same, for Illinois, $10; Grace ch, Hamden, Ct, part, $9 75; St George's ch, Newburgh, N Y, $26 60; St James' ch, West River, Md, offerings, half, $8 75, and from C Hodges $0 75; Mrs S Gott, $2 50—$12; Christ ch, Cambridge, Md, $50; St Peter's, Bennington, Vt, half, $3 25; St Mark's, Augusta, Me, $7; St Michael's ch, Manchester, N H, $6 30; St Paul's ch, Georgetown, Del, $1 94; All Soul's ch, Springville, O, $1 70; St Paul's, Maumee City, O, $6; St Paul's, La Porte, Ia, $19 75; Church at Whitewater, Wis, $3 25; Tremont, Ill, $0 75; Zion ch, Menden, Ill, $8; Grace ch, Galena, Ill, $3; Rev N N Cowgill, two stations, Ky, $10 08; Grace ch, Hopkinsville, Ky, $3; Princeton, Ky, $8; Franklin, Tenn, $8 43; St Mark's ch, Williamsport, Tenn, $5; Pine Bluff, Ark, $3; St James' ch, Derby, Ct, part, $46 04; St James', Danbury, Ct, one half, $14 50; special, from the same, $11; St George's ch, Hempstead, L I, $10 50; St James' ch, Newtown, L I, $22; St John's ch, Georgetown, D C, one half, $8; Christ ch, Newton, N J, $6 20; Russell parish, Bedford co, Va, half, $19; Theological Seminary of Va, per Rev Dr Sparrow, $9 62; St John's ch, Cold Spring Harbor, L I, $4; St John's ch, Huntington, L I, $2 50; Christ ch, Trumbull, Ct, $17 26; a member of Christ ch, N Y, half, $1; an individual of Trinity parish, Newtown, Ct, part, $7 50; Zion ch, Greenburgh, N Y, $10 13; Christ ch, Tarrytown, N Y, $12 63; St James' ch, Wilmington, N C, $48 80; Rev R W Goldsborough of Md, half, $5; Grace ch, Newark, N J, cash, $12 25, and a gold pin sold for $1; Grace ch, Providence, R I, for Mich, $125; St John's ch, Waterbury, Ct, $108 60; Trinity ch, Fishkill, N Y, $2; St Michael's ch, Manchester, N H, $14 71; a friend, do, $3; Rev J H Fowles of S C, for Missionary station, Albion, Michigan, $20; St George's ch, Milford, Ct, half, $4 25; St Luke's ch, Montpelier, Ga, Rev Charles Fay, half, $20; Christ ch, Gardiner, Me, half, $76 65; offerings of two ladies in Tallahassee, Florida, half, $3 50; Christ ch, Norwich, Ct, per W S Tyler, Esq, treasurer half, $50. Total amount, $1379 46.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,
March 22, 1843. 152 Broadway, New York.

FOREIGN MISSIONS.

The treasurer of the Foreign Committee acknowledges the receipt of the following sums since last report:

Through J Loney, Esq, R A, Baltimore, from St James' ch, West River, Md, per Rev W F Chesley, rector, Charles Hodges, one half, $0 75; Mrs Susannah Gott, one half, $2 50; weekly offerings, one half, $8 75—$12. From Zion ch, N Y, Rev Wm Richmond, rector, Quinquagesima collection, one half, $18; St Peter's ch, Bennington, Vt, per Charles Hammond, Esq, one half, $3 25; St Peter's ch, Perth Amboy, N J, of which $1 78 is from Sunday school, one half, $22 46; St John's ch, Salem, N J, additional, one half, $2 50; Christ ch, Raleigh, N C, Rev R S Mason, D D, one half, $37 50. Parish of Trinity ch, New Haven, Ct, per Rev Dr Crosswell, part of Quinquagesima collection, $298 73; do, special, for China, $2 50; do, for Galveston, $2 50—$303 73. Grace ch, Hamden, Ct, part, $2 25; St James' ch, Derby, Ct, part, $20 54; St James' ch, Danbury, Ct, half, $14 50; Calvary ch, Cairo, Greene co, N Y, for Africa, $2 50; parish of Christ ch, Watertown, Ct, per Rev Mr Richardson, rector, for Africa, $29; China, $25; infant class, for Africa, $1—$55. St John's ch, Georgetown, D C, one half, $8; Russell parish, Bedford co, Va, half, $19; Theological Seminary, Alexandria, D C, one half, $9 62; Christ ch, Trumbull, Ct, $3 24; a member of Christ ch, New York, $1; an individual of Trinity parish, Newtown, Ct, part of Quinquagesima offerings, $2 50; Bethesda ch, Saratoga Springs, for Africa, $3; Somerset parish, Somerset co, Md, Rev W W Johnson, rector, half, $7 50; through Rt Rev Dr Johns, Richmond, Va, from a lady on the day of her marriage, $58 88; St James' ch, Wilmington, N C, Quinquagesima offerings, per Rev R B Drane, half, $48 80; donation from Mrs M A Corvan, of same parish, $4; donation from Rev R W Goldsborough, Easton, Md, $5; Grace ch, Newark, N J, Rev A Ten Broeck, Quinquagesima collection, Africa, $11; St Stephen's ch, Portland, Me, Rev J Pratt, rector, Quinquagesima collection, $32; Trinity ch, Saco, Me, do, per Rev J Pratt, $10; Grace ch Providence, R I, per W H M'Greer, treasurer, Quinquagesima collection, one half, $125; special, for Church at Galveston, $32—$157; Quinquagesima offering from two ladies of Talahassee, Florida, per M P Randolph, one half, $3 0; St Luke's ch, Montpelier, Ga, per Rev Charles Fay, rector, Quinquagesima collection, one half, $20; from same parish, for support of Eliza Martin Roberts, Africa, $20—$40; Trinity church, Fishkill, N Y, per Rev G W Fash, rector, $2; Christ ch, Gardiner, Maine, per Rev Wm Babcock, rector, monthly missionary collection, $96 88, collection on Quinquagesima Sunday, $44 41; Sunday school Christmas offering, $12—half of each, $76 64; monthly missionary collections in Sunday school of same parish, for support of J V Gardiner and Ann Richards, Africa, $40—$116 64. Total, $1036 91.

J. SMYTH ROGERS, Treasurer.
New York, March 22, 1843.

JUST PUBLISHED,

THE PSALTER, OR PSALMS OF DAVID, &c., POINTED FOR CHANTING,

Compiled from the Arrangements of Robert Janes and James Stimpson; to which are appended, *The Burial of the Dead, Athanasian Creed, Magnificat, Nunc Dimittus, Sentences of the Offertory at the Holy Communion, Table of Introits for every Sunday and Holy Day throughout the Year, Table for Chanting the Selection of Psalms, A Note Stating how the Apostles' and Nicene Creeds and Lord's Prayer may be Chanted, and the Canticles of the Church.*

JAMES A. SPARKS, 111 Nassau Street.

For sale, as above, *Dictionary of the Church,* containing an exposition of terms, phrases, and subjects connected with the external order, sacraments, worship and usages of the Protestant Episcopal Church, with an especial reference to the Church in the United States. By the Rev. Wm. Staunton. Second edition, *fresh bound.*

Also, *Tracts for the Times,* in three volumes, with which is bound, Rev. Dr. Pusey's "Letter to the Bishop of Oxford," and Rev. Dr. Hook's "Call to Union." Price $5. March 25.

THE COLLEGIATE SCHOOL, now at 115 Franklin street, under the charge of FORREST & MULLIGAN, will be removed to the building of the Lyceum of Natural History, No. 561 Broadway, in the latter part of April next.
A quantity of second-hand School Furniture for sale.
March 25,—tf

ORGAN FOR SALE.

FOR Sale Cheap, a beautiful Parlor Organ, fine tone, with mahogany case. Inquire of James A. Sparks, Office of the Churchman.
March 25—tf

WANTED.

A PERSON to take charge of the Classical Department of a Boarding School for Boys, on the Hudson River, between 30 and 40 miles from New York. The best of certificates as to qualifications, &c, will be required. Apply to H. L. Norris, 32 Vesey st., between three and four o'clock of each day, except Sunday.
March 25—tf

C. WELLS,
BOOKBINDER,
56 GOLD STREET, (Second Story,)
NEAR FULTON STREET.

Particular attention paid to the rebinding of Public or Private Libraries, Periodical and single volumes of every kind.
Samples of a great variety of BINDING on hand.
March 25—tf

TO MINISTERS, STUDENTS, &c.

VALUABLE ENGLISH THEOLOGICAL BOOKS,

RECENTLY received, and for sale by the Importers,

D. APPLETON & CO.,
200 Broadway.

The Perpetual Government of Christ's Church, by Thomas Wilson, DD., late Bishop of Worcester, 1 vol. 8vo.

The Ecclesiastical History of M. L'Abbe Fleury, from the second Æcumenical Council to the end of the 4th Century, translated by Rev. J. H. Newman, 1 vol. 8vo.

The Works of Archbishop Bramhall, vols. 1 and 2, to be completed in five vols.

An exposition of the Catechism of the Church of England, by the Right Rev. Bishop Nicholson, 1 vol. 8vo.

The History of the Christian Religion and Church during the three first centuries, by Dr. Aug. Neander, 2 vols.

The Churchman's Year or Liturgical remarks on the Sundays and Saints' days and the Lives of the Apostles, &c., by Rev. Geo F. Townsend, MA. 2 vol. 8vo

Plain Sermons by Contributors of Tracts for the Times, vol 4.

Scripture exhibited in its purity and simplicity, being a system of revealed religion, by the late Rev. John Warden, 1 vol. 8vo.

The Primitive Doctrine of Regeneration, by George Stanley Faber, B. D. 1 vol. 8vo.

Ninety-six Sermons by the Right Rev. Bishop Andrew, 4 vols. 8vo.

Liturgiæ Britannicæ, or the Several Editions of the Book of Common Prayer from its Compilation to the last edition, &c., by Wm. Kelling, B D, 1 vol. 8vo.

Catena Acnea—Commentary on the Four Gospels, collected out of the Works of the Fathers, by S. Thomas Aquinas. Vol. 1 and 2—to be completed in 4 vols.

Ecclesiastical Biography of Lives of Eminent Men connected with the History of Religion in England. By Christopher Wordsworth, D. D. Third edition, in 4 vols. 8vo.

Lectures on Justification, by John Henry Newman, 1 vol. 8vo.

The Popular Works of Robert Lowth, D. D., late Bishop of London, in 3 vols., contains Isaiah, Hebrew Poetry, Sermons, and Remains.

Sermons by the Right Rev. Bishop Sanderson, with Life of the Author, by Isaac Walton, 2 vols. 8vo.

Cardinal Bellarmine's Notes on the Church, examined and refuted by various Eminent Divines, 1 vol. 8vo.

The Remains and Occasional Publications of the late Rev. John Davidson, B. D., formerly of Oriel College, Oxford. 1 vol. 8vo.

(*List to be Continued.*)

D. A. & Co. are constantly receiving all the important Episcopal publications from Oxford and London. March 25.

TO CLERGYMEN.

THE advertiser is desirous of placing his two sons (one seven and the other nine years of age) under the charge of a Clergyman of the Protestant Episcopal Church, (residing in a healthy location in the country, in the vicinity of New York,) who would be willing to receive them into his family, and give them a thorough English education. The object of the advertiser, being to place his children under the charge of a gentleman who will give them a parent's solicitude with a comfortable home, and who will strictly attend to their moral and religious duties. Application addressed to Mr. H., postpaid, at the office of this paper, will be received and attended to.
March 18.—3t

IMPORTANT WORK ON THE CHURCH.
SHORTLY WILL BE PUBLISHED BY
D. APPLETON & CO.,
200 Broadway,

THE KINGDOM OF CHRIST; or, Hints respecting the principles, constitution and ordinances of the Catholic Church. By FREDERICK DENISON MAURICE, M. A., Chaplain of Guy's Hospital, and Professor of English History and Literature in King's College, London.

The title connects itself with the book of Archbishop Whately, which made some stir lately, though there is no other connection. Mr. Maurice's work is eminently fitted to engage the attention and meet the wants of all interested in the several movements that are now taking place in the religious community; it takes up the pretensions generally of the several Protestant denominations and of the Romanists, so as to commend itself in the growing interest in the controversy between the latter and their opponents. The political portion of the work contains much that is attractive to a thoughtful man, of any or of no religious persuasion, in reference to the existing and possible future state of our country. The table of contents alone, presents a truly intellectual bill of fare. The London edition has recently appeared in two post octavo volumes, at five dollars; the American reprint will be in one handsome octavo, for two dollars and a half. March 11.—3tis

CHURCH MUSIC.

JAMES A. SPARKS, 111 NASSAU-STREET NEW YORK,

Has lately Published

THE FOLLOWING MUSICAL WORKS,

Adapted to the use of the Protestant Episcopal Church, and others using Chants:

Gregorian and other Ecclesiastical Chants,

Adapted to the Psalter and Canticles, as they are pointed to be sung in churches. From the 2d London edition. This work contains: 1. The eight Gregorian Tones, with their several endings; 2. A variety of the same tones harmonized for four voices, but so as to preserve unaltered the original melodies; 3. Miscellaneous Chants; 4. The Versicles and Responses, from Tallis's Cathedral Service. To which are added KYRIE ELEISON, a TRISAGION, never before published, by Edward Hodges, Esq., Mus. Doc., Director of the Music in Trinity Parish; and RESPONSES to the Decalogue.

The Canticles of the Church;

Being portions of the services which may be "*said or sung,*"—pointed and arranged in *bars* corresponding with the music to which they may be sung. The design of this work is to enable the congregation to unite with the Choir in performing this part of the service

Te Deum and Jubilate (in A).

By WM. BOYCE, Mus. Doc. Circ. 1760. With an easy arrangement for the Organ and Piano Forte, by EDWARD HODGES, Mus. Doc., Director of the Music of Trinity Church, New York. This work contains 18 quarto pages, with an engraved title page, suitable in form to bind with other music. Price 75 cents. The attention of the friends of Church Music of the *highest order* is respectfully solicited to this work.

Music of the Church, (with a Supplement,)

A Collection of Psalm, Hymn, and Chant Tunes, adapted to the worship of the Protestant Episcopal Church in the United States. By the Rev. Dr. Wainwright. 7th edition.

J. A. S. has constantly on sale:

THE CHUCH CHOIR, parts First and Second. By the Rev. Mr. Muenscher. Price $1. The Second Part, consisting of Chants, Anthems, and Sentences—price 62½ cents.

THE CHANTS OF THE CHURCH. By Messrs. Darley & STANDBRIDGE. Price 75 cents.

GEMS OF SACRED MUSIC: consisting of eleven Introductory Sentences, and one Funeral Anthem for four voices; with an accompaniment for the Piano Forte or Organ. Selected from the best composers, and arranged by J. C. B. Standbridge, Organist of Christ Church, Philadelphia.

LOUD'S ORGAN STUDY: A thorough System of Instruction on the Organ. Price $5.

STANDBRIDGE'S PIANO-FORTE INSTRUCTION. Price $3.

A liberal discount made to Choirs and wholesale dealers.

AN ESSAY ON THE CULTIVATION OF CHURCH MUSIC. By Edward Hodges, Esq., Mus. Doct., late of Sidney Sussex College, Cambridge, England. Pp. 24. Price 18 cents.

TRACTS FOR THE TIMES, in 3 vols. Price $5. Also, No. 90. Remarks on certain passages in the Thirty-nine Articles. By Members of the University of Oxford. Printed from the second English edition. Price 37½ cents.

PLAIN SERMONS. By Contributors to the Tracts for the Times. 2 vols. Price $1 50. The publisher will venture to say, that no religiously disposed person can attentively read these Sermons without being profited thereby.

The following is from the Bishop of New York:

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York

NewYork, June 14, 1841.

A TREATISE ON BAPTISM,

By the late Rev. Alexander Hay, of Virginia; with letters commendatory from the Rt. Rev. Bishop Chase, and the Rev. Dr. Shelton, and a sketch of the life of the author by the Rev. C. Dresser.

As an unanswerable treatise in favor of Infant Baptism, this work cannot fail to be read with profit by Presbyterians and Methodists as well as Churchmen. It is clear, concise, and convincing, and treats the subject in a kind and Christian spirit. It contains 131 pages; and in order to give it a general circulation, will be sold as low as possible. A part of the edition will be bound in paper cover so as to be sent by mail to any part of the country.

J. A. S. has constantly on sale, PRAYER BOOKS of every description and style of binding, at prices varying from 25 cents upward; together with all the Standard Works of the Church. Clergymen can be supplied at reduced prices.

J. A. S. begs leave to offer his services to Clergy men and others at a distance from the NewYork Book Market, to purchase Books for them on the most reasonable terms, and to forward them, as may be directed, to any part of the United States, or Canada.

Orders enclosing Cash for any book in this market, or for Sunday School Libraries, will be promptly attended to.

He begs leave to refer on this subject to the Right Rev. the Bishop of New York, the Right Rev. Bishop Chase of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. Dr. Seabury, New York; C. N. S. Rowland, and Cornelius Oakley, Esqs., New York; Rev. W. F. Walker, Saratoga Springs, N. Y.; and Rev. Dr. Chase, of Bellows' Falls, Vt. Dec. 3.

RECENTLY PUBLISHED, BY
JOS. ROBINSON, BALTIMORE,

BISHOP BULL'S Vindication of the Church of England, price 50 cents.
Dodsworth's Discourses on Romanism and Dissent, price 50 cents.
Knox's Treatise on the Use and Import of the Eucharistic Symbols, price 50 cents.
Dr. Pusey's Sermon on the Day of Judgment, price 12½ cents.
Bishop Terrot's Primary Charge, price 6¼ cents.
Perceval on the Christian Priesthood, price 6¼ cents.

IN PRESS.

The Book of Ratramn, the Priest and Monk of Corbey, commonly called Bertram, on the Body and Blood of our Lord. To which is added, an Appendix containing the Saxon Homily of Ælfric.
Feb. 4—4t

THE TRUE CATHOLIC:
REFORMED, PROTESTANT, AND FREE.
EDITED BY
Members of the Protestant Episcopal Church; with the approbation of the Bishop of the Diocese.
[Extract from the Prospectus.]

THE Editors of the TRUE CATHOLIC, in presenting their periodical for the patronage of the Church, are bound to pursue the usual course of announcing the principles upon which it is to be conducted. It will take its position upon the rock of the Church; they gladly adopt, for their watchword, the dying words of the excellent Bishop Ken. Like him they desire to "die in the Holy Catholic and Apostolic faith, professed by the whole Church, before the disunion of East and West." And although, in the course of Divine Providence, separated, by the place of their birth, from the particular Church to which he belonged, they, like him, desire to die in the communion of the Church into which they have been baptized, "as it stands distinguished from all papal and puritan innovations, and as it adheres to the doctrine of the Cross."

The "TRUE CATHOLIC" will be published in monthly numbers of 48 octavo pages each. The annual subscription will be TWO DOLLARS AND FIFTY CENTS, payable in advance.

The first number will appear on the 1st of May next.

JOSEPH ROBINSON, PUBLISHER,
No. 110 Baltimore street.

By whom subscriptions will be received; and to whom communications for the editors must be addressed, postpaid. Baltimore, March 16, 1843.—tm1

EDUCATION.—W. A. Zabeler, a graduate of the University of Leipzig, now resident in this city at No. 103 Liberty street, offers his services to the public as a private teacher in the Greek, Latin, and German languages. If desired he gives lessons at the pupils' residence. His terms are moderate, and may be known by application to him at his lodgings. For his character and qualifications, he refers to Joseph G. Cogswell, Esq., 585 Broadway, and to Rev. Dr. Wm. Berrian, 50 Varick street; or Rt Rev. Bishop Onderdonk, 106 Franklin street. March 18—3t$

COTTAGE GROVE SCHOOL,
MR. AND MRS. I. S. VANVECHTEN, PRINCIPALS.

THIS Seminary for Young Ladies is located in one of the most attractive parts of Poughkeepsie, N Y. The grounds for exercise are extensive, elevated, healthful and retired, affording peculiar advantages for boarders. A regular course of study is pursued embracing all the branches of a thorough English Education, including Vocal Music, and Calisthenes. The year is divided into two terms of 22 weeks each. The summer term will commence on the last Wednesday (26th inst.) of April. The annual charge per scholar, is $175 payable quarterly in advance. This sum includes all charges for board, bed, bedding and furniture, fuel, light and English tuition. The pupils will be charged extra, as follows, viz:

Washing, per term	$7 50
Music with use of piano	26 00
Languages, each	12 00
Drawing and Painting, each	12 00

N. B.—The number of pupils—day scholars and boarders—is limited to 30.

REFERENCES.

Rev. John Reed, D. D., Rev. Homer Wheaton, George P. Oakley, Esq., Joseph H. Jackson, Esquire, Poughkeepsie. March 18.—4t$

BROOKLYN COLLEGIATE INSTITUTE,
An English and Classical Boarding School,
WASHINGTON AVENUE, BROOKLYN.

THE Rev. JACOB W. DILLER having accepted a call to the rectorship of St. Luke's Church, on Clinton Avenue, has associated himself with Mr. Young in the discharge of the various duties of this institution.—Mr. Diller was for many years associated with the Rev. Dr. Muhlenburg in his celebrated institution at Flushing, in which he established a reputation as a highly talented and successful teacher. To persons consulting the health and happiness, the literary, moral and religious improvement of their sons or wards, this school offers inducements excelled perhaps by none.

Terms, including every expense except bed and bedding, books and stationery, from $160 to $200 per annum, payable quarterly in advance.

The Summer term commences on Monday the 2d of May. Catalogues of the pupils and patrons may be had at the office of the Churchman, No. 111 Nassau street, or at the Institute.

References.—The Right Rev. B. T. Onderdonk, and the Episcopal clergy of Brooklyn generally.

All letters addressed to JOHN YOUNG, Brooklyn, will meet with prompt attention. June 25.

TEACHER WANTED, to superintend the education of two young gentlemen, for one hour or more each day. Also, a Governess, to reside in an Episcopalian family. Address Box 511, lower office.
March 18.—3t$

EARLY ENGLISH CHURCH,
A TRULY INTERESTING VOLUME.
D. APPLETON & CO.,
200 BROADWAY,

HAVE recently published in one elegantly printed volume, 16mo, price one dollar, The Early English Church; or, Christian History of England, in early British, Saxon, and Norman times; by Rev. Edward Churton, A. M., with a recommendatory Preface by Right Rev. Bishop Ives, of North Carolina.

"The following delightful pages place before us some of the choicest examples, both clerical and lay, of the true Christian spirit, in the EARLY ENGLISH CHURCH. In truth, these pages are crowded with weighty lessons. Here our laity will find that these noble foundations of charity in the mother country—the existence of which they have been accustomed to ascribe to the credulity of ignorance, or the fears of superstition, successfully practised upon by the arts of priests, had a higher and holier origin—that they sprang into being under the warm impulses of that divine and expansive benevolence of which the constraining power of Christ's love made his early followers such large partakers at the period while yet Christian men fully recognized their high vocations, as 'stewards of the manifold gifts of God,'—lived under the abiding conviction, that we are not our own, but that, 'bought with the precious blood of Christ,' we are 'bound to glorify him in our bodies and our spirits, which are his.' Here, too, our clergy may learn a lesson of true self-devotion to their Master—may see, strikingly and beautifully illustrated, that love for Christ, and that zeal for his kingdom, which alone can bear us tranquilly and successfully through the labors and trials of the holy ministry—may see the operation of the true missionary spirit—the spirit of endurance and self-sacrifice, which shrinks from no obstacles when the salvation of sinners is to be achieved under the command and the promise of the Almighty God—may see, in short, an impressive and instructive exemplification of that child-like submission to God, that pure and simple trust in him, which, at his bidding, performs duty, and leaves the rest to his providence and grace.

"But, to read these pages with profit, we must pray to God for a portion of that spirit which indited them and which so manifestly control the events which they record—must read them with a spiritual eye: with an eye intent upon discovering—not that which may help to sustain some preconceived notion, but that which, prompted by the spirit of Christ, and accomplished through the power of his saving truth, exhibits to us some great principle of Christian action, and some powerful motive to 'go and do likewise'"—Vide Preface. March 18.—2t

CHURCH MUSIC.
A NEW GLORIA IN EXCELSIS.
JUST PUBLISHED,

BY J. A. SPARKS, 111 Nassau street, a *Gloria in Excelsis,* with an easy arrangement for the Organ and Piano Forte, by "A Contributor to Church Music."

This contribution to Church Music has been performed in a neighboring city for some time, and pronounced by competent judges equal, if not superior, to any now in use. It is engraved, and printed on fine music paper, and suitable in size to bind with other music. Dec. 31.

THE PRIESTHOOD IN THE CHURCH.

TWO Discourses, by the Rt. Rev. Bp. Whittingham. Second edition, with a preface and additional notes. Just received, and for sale at this office. March 4.

☞ JOHN MORISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance Dec 11—ly

POETRY.

For the Churchman.

THE POETRY OF THE LORD'S PRAYER.

BY YELVERTON READ.

"GIVE US."

In Gibeon the LORD appeared to Solomon in a dream by night: and GOD said, *Ask what I shall give thee.* 1 Kings iii. 5.

XXXV.

List! 'tis the wing of Night
Brushes the strings
Of Nature's slumbering lyre:
And all the starry hours
Wake to the music of the gale;
As though some angel choir
Unbent their heavenward sail—
Steering along the shores
Of Earth.

* * * *

And all is still—save Supplication:
Whose unending cry
Comes faintly up from all Creation
Upon the wings
Of poor dependency—
Give—give us, ere we die!
As Thou hast given us birth!

XXXVI.

What have we here? Is earth—is life—
Is hope—is Heaven our own?
Nay! Time itself disclaims the ownership,
And ere we say 'tis ours—
'Tis gone!
O miserable—worthless—brief
Humanity!
Thou ever hast a sigh,
To chase the smile from off the lip—
Whose every good begets an ill,
Whose every bliss a thorn!
The very flowers
Are fairer and less frail:
And every blast that passes by,
Beholds thee leafless and uptorn.

XXXVII.

Great Heaven! Thou—Thou alone
Canst tell our weaknesses—
Man with an eye
Forever bent
Beyond—on all things, sees
A universe—*himself unknown!*
Sketches the paths of planets, and lays bare
The channels of Omnipotence:
And on the scroll
Of prophecy detects alarm—
Yea! with presumptive arm,
From Providence,
The veil of mystery
He strives to tear:
But from the chamber of his soul,
The curtain that hangs darkly there,
He never rent!

XXXVIII.

He from the circling sun—
And Nature's throne,
Catches the living tracery of Art:
But leaves the LIGHT of Heaven,
And its high Code,
All unengraven
Upon his heart.
What though he curbs the waves—
Surmounts the condor's wing;
And from the thunder-cloud
Extracts the sting!
The tempest of his passions rages still:
And basest of all slaves—
He stoops beneath his despot will!

* * * *

And angels smile to see
Man—powerless as he's proud,
Invested with the armor of a GOD!
A worm's infirmity!

XXXIX.

MOST GRACIOUS GOD—'tis thine alone to give
Without return!
Our best gifts are but thanks for thine:
Our blessings are but words!
Canst thou *receive*
The sacrifice—
The life—*who was the* GIVER?
Whose only incense is
The heart's pure offering,
When its devotions on Thy altar burn—
Lit by affection's fire!
When Peace and Hope, like Grecia's fabled birds,
Still from their ruin shine:
And unconsuming ever,
In resurrection spring
On brighter wing
From the ashes of their pyre!

XL.

And like earth's tremulous satellite,
When she descending, dances
Upon the roll
Of agitated ocean:
Celestial Love irradiates the tears
That swell the heart of care—
While all its fears
Are pillowed on that BREAST.

* * * * * * *

Yet in one NAME, one thought exprest,
The paucity of Prayer
Is *all* to Him who knoweth all the rest—
Who *sees* the weeping soul:
And in the silent song of Night
He hears sweet-voiced Devotion,
While all the music-laden wind
Comes o'er the mortal mind
In trances.

From the Ulster Republican.

ASH WEDNESDAY.

"Turn ye even to me, saith the LORD, with all your heart, and with fasting, and with weeping, and with mourning. * * * Let the priests, the ministers of the LORD, weep between the porch and the altar."

EPISTLE FOR THE DAY.

No more the fir and ivy wave
At altar side and household hearth,
To shadow forth the day that gave
Messiah to our guilty earth.

High thoughts are hushed within the heart
Where memory breathes her saddest song,
As tears of deep repentance start,
To tell of grief, repressed too long.

How many a long forgotten word,
And thought and deed are crowding back,
To speak—as gathering tempest heard
By wanderer on a desert track.

We may not kneel, as they of old
With ashes strewn upon our head,
That e'en the careless may behold
The weight upon our spirit shed.

Yet—not in sacred aisle alone,
But as life's varied paths we tread—
Well may we move, as they who own
The presence of a solemn dread.

As they who think of all the tears,
The sorrows, that the Master knew,
The lonely fast, the bitter fears,
Which on His way their shadow threw.

As those who oft have grieved the love—
Stronger than human heart hath known—
That brought Him from a throne above,
To cruel scourge and thorny crown.

And as upon His cross we gaze,
The blood-stained feet, and hand, and side,
We hear a low stern voice that says,
"For you he feared, and bled, and died."

Well may we near the portal keep
Within the temple of His grace,
Unworthy e'en to pray and weep,
Save in the temple's lowliest place.

Yet, not to dearest human ear
Be breathed our penitential moans,
The Saviour claims *alone* to bear
The burden of his contrite ones.

Our every sorrow he hath known,
Each trial of our pilgrim way,
And o'er its darkest hour hath thrown
The promise of a brighter day.

Then let us fast, and weep, and pray,
Nor let our contrite mourning cease,
Until we hear the Master say,
"Ye are forgiven—go in peace."

Then will we throng His house of prayer
With thankful hearts and songs of praise,
And seek for grace and guidance there
To keep us through life's coming days.

Ash Wednesday, 1843.

THE EVERLASTING PUNISHMENT OF THE WICKED.

Coupled with the great doctrine of a free and full salvation to our fallen world, is another, calculated to enforce its acceptance on our reluctant minds—the doctrine of the final Judgment of all men, and the endless Punishment of the impenitent.

To this, let us direct our thoughts. We have seen that such a doctrine is held by our Church, and was inculcated by the Apostolic Fathers. It is also the doctrine of Holy Scripture.

In reasoning upon the question, what is to be the future condition of men, three sources of argument are employed:

(1.) Analogies drawn from the present state of being.

(2.) The Divine Attributes.

(3.) And the Holy Scriptures.

Although in strictness of argument, we ought to repudiate the first two sources here named, as being, after a Divine communication on the point, no longer to be referred to as arbiters or guides, yet it may be well, in order to counteract prevailing prejudices, to examine briefly, before looking to the Scriptural argument, whether, in fact, they do not sanction the awful truth which GOD proclaims in his Holy Word, quite as strongly as they are imagined to oppose it.

(1.) How then, does Analogy speak on the subject of future and endless punishment?

Analogy teaches that men may exist in another world, and thus be subjects of such punishment. Men are living agents here. They find that the loss of a hand, a foot, or a leg, is no destruction of the living agent on earth.—Hence they infer, that destruction of the *whole* body, by death, will not necessarily be the destruction of the living agent, in that new state into which death introduces him. Our present moral powers not being dependent on our bodies here, may not, of course, be so there.—There is no analogy to show that the thinking principle in man is extinguished by the dissolution of his body.*

That this future existence may be a state of punishment, is sanctioned by analogy, because, since we see that sin is followed by punishment in this world—that parents punish their children, masters their servants, rulers their subjects, and governments their citizens, for violations and resistance of their authority and laws; we are thus taught to expect the punishment of sin from the Great Parent, Master, and Ruler of us all. Since, too, we see in this world, that natural punishments do not always follow immediately on the commission of crime, but are sometimes long delayed—that sickness is often a remote, though sure, consequence of criminal indulgence—that the sin of the boy is visited long after in the sufferings of manhood, or old age: so are we taught that our present disobedience to GOD, may be visited by the long subsequent inflictions of the future life.

As, too, we find in this world, that natural punishments here, are often greater than the pleasures which produced them—that the long and bitter sufferings of the sensualist, bear no comparison to the transient gratification which caused them, so are we taught not to measure the duration of the severity of the future punishment, by the brief and transient acts which bring it upon our infatuated heads.

Observing, also, as we are forced to do, that carelessness, as well as crime, is a source of suffering in this world—that the reckless husbandman, who neglects the seed-time, may involve himself and family in want and famine by his negligence—that the broken-down fences, and half-cultivated fields of the careless farmer, never fail to suffer by the irruptions which destroy his crops, or diminish their extent and value, we are thus taught by analogy, that the neglect and the waste of our moral and spiritual privileges may be followed by the dire sufferings which are threatened as their certain portion in the future world, by the Word of GOD.

In the execution of the murderer, and in the broken constitution of the sensualist, we cannot fail to perceive that the visitation of the law of man in the former case, and of the law of nature in the latter, is not solely for the reformation of the offender, but for punishment in what men call the vindicative sense, or rather for the good of others; and thus analogy teaches that, with similar ends, the punishment of another world may be for an everlasting monument of the Divine abhorrence of sin, an eternal warning against disobedience to GOD, for the benefit of other beings, the necessity of which will exist so long as there exist finite beings to be warned, and a Divine Being to be obeyed.†

In the sickly debauchee, never regaining perfect health, and in the victim of the scaffold or the block, never restored to life, may be seen natural indications of the perpetuity of punishment, of a worm that never dies, of a fire that is never quenched.

We may also reason thus—since in our state of being on earth, we notice the continuous existence of mankind, some wicked and some good, some suffering and some happy to the very close of that state, the analogy of nature would thus indicate a similar arrangement in the future world—that there, too, some would be good and happy, and others wicked and wretched to the end of that state of being, and, as it never ends, forever.

Long before we let in the light of Scripture, then, upon this solemn topic, we may learn from the misty indications of analogy, that there may be punishments hereafter, and that such punishments may be perpetual.

We admit the insufficiency of this kind of argument to produce entire conviction. And we lay it before you to justify, as it does most amply, these two positions:

First, that if we were to be guided by the difference between opposing analogies on this subject, the balance is in favor of the doctrine of future punishment for ever.

And second, that there is no such anterior presumption founded on analogy against future punishment, as should render the positions of Scripture at all questionable in regard to it.

(2.) But how stands the awful truth of eternal punishment in its relation to the attributes of GOD, with which it is alleged to be inconsistent?

The only attributes with which it can fairly be supposed to conflict, are His goodness and His justice.

The term *goodness*, is used in its most comprehensive sense, as including *mercy, i. e.*, goodness to the undeserving.

Is not GOD too good and just a Being, to punish sinners eternally?

I answer, that the existence of a natural retribution of sin in this world, under the administration of this good and righteous Being, evinces that the punishment of sin, to some extent, is not incompatible with these attributes.

But, it is said, there is such a disproportion between temporal or finite sin, and eternal or infinite punishment, as to conflict with all proper views of the Divine goodness and justice; in other words, that temporal sin can never merit endless punishment.

Now aside from the fact that this form of objection is but a begging of the question, which is, whether sin shall receive endless punishment, it is obvious that He only who knows the entire circle of the relations of sin to the universe, can judge of the true proportion between sin and its punishment.

Earthly analogies teach us, that in forming a judgment on this point, there must be taken into the estimate, not merely the apparent relation of the one to the other, but the views of the Lawgiver, in affixing the punishment to the crime, and the principle involved in the commission of it.

If you look simply at the offence, and at the penitent offender, you might imagine that he could readily be pardoned and restored, after a slight atonement. But if you take a wider view, and consider how undue lenity would multiply the offence, by encouraging others to similar iniquities, you will see that the permanent visitation of the offender, with the penalty of crime, was exacted, and that the proportion of punishment is to be measured by its relations to others beside the guilty individual.

In a similar way, the relations of future punishment to other intelligent creatures of the Deity, may exact its perpetuity, and that the sinner be left forever in the impenitent state which he has chosen.

Still further, it is objected, that by making all punishment eternal, we place all sins, great and small, on an equality, by awarding an equal punishment. No, we answer; for the Scriptures which teach the eternity of punishment to all unrepented sin, teach also, that there will be degrees of severity in this punishment—that some will be beaten with many stripes, and others, with fewer—that it will be *more* tolerable for Sodom and Gomorrah, in the Day of Judgment, than for Capernaum and Bethsaida.—The eternity of all punishment does not imply uniformity of punishment for all, which is the doctrine neither of Scripture, nor of the Church.

Briefer punishment may even be more severe than the extended. Imprisonment for life is milder than death on the scaffold.

The justice of GOD, taken in connection with His providence on earth, favors the doctrine of punishment hereafter, to say the least. Every prosperous sinner, who lives and dies impenitent, and every suffering saint, who lives and dies penitent and holy, constitute a moral enigma wholly inexplicable, except upon the ground of that retribution in an after state, which our Saviour taught, when He said, all that are in their graves shall come forth—they that have done good, to the resurrection of life, and they that have done evil, to the resurrection of damnation.*

(3.) But the final appeal on this tremendous subject, must be to Holy Scripture.

In making this appeal, I will first recite the leading passages which proclaim the doctrine, and then offer the remarks which are necessary to vindicate the interpretation, which the Church upholds.

The declarations of Holy Scripture, on which we mainly rely for the direct assertion of the doctrine of a final Judgment, and of endless wo to the impenitent, are the following:

The annunciation of Daniel; "Many of them that sleep in the dust of the earth, shall awake, some to everlasting life, and some to shame and *everlasting contempt.*"†

The declarations of CHRIST; "Wherefore, if thy hand or thy foot offend thee, cut them off and cast them from them; it is better for thee to enter into life halt or maimed, rather than, having two hands or two feet, to be cast into *everlasting fire.*"‡

"Then shall He say to them on the left hand, Depart from me ye cursed, into *everlasting fire*, prepared for the devil and his angels."§

"And these shall go away into *everlasting punishment*; but the righteous into life eternal."‖

"But he that shall blaspheme against the Holy Ghost, *hath never forgiveness*, but is in danger of *eternal damnation.*"¶

The declaration of St. Paul; "Seeing it is a righteous thing with GOD to recompense tribulation to them that trouble you, and to you who are troubled, rest with us when the LORD JESUS shall be revealed from heaven, with His mighty angels, in flaming fire, taking vengeance on them that know not GOD, and that obey not the Gospel of our LORD JESUS CHRIST, who shall be punished with *everlasting destruction* from the presence of the LORD, and from the glory of His power."*

The declaration of St. John; "And the devil that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and they shall be tormented day and night, *forever and ever.*"†

The declaration of St. Peter; "The LORD knoweth how to deliver the godly out of temptation, and reserve the *unjust unto the day of judgment to be punished.*"‡

"To whom the mist of darkness is reserved *forever.*"§

The declaration of St. Jude; "And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains, under darkness, unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, *suffering the vengeance of eternal fire.*"‖

"To whom is reserved the blackness of darkness *forever.*"¶

That these passages relate to the future condition of men, to a final judgment and retribution of some kind, is so manifest, that I need not stop to vindicate such understanding of them.

It must be obvious, I think, that among those who admit the authority of Holy Scripture, man to be an immortal Being, and GOD to be omnipotent, the whole controversy hinges upon the question, whether the terms employed in the above passages, (such as *eternal punishment, everlasting fire*, &c,) do, or do not imply suffering in another state of being, and that the suffering is endless.

The nature of the suffering, the mode of it, the degree of it, the proportion of it, the instruments of it, the place of it, are not the points at issue, ine th present question, which involves only the actuality and duration of the final suffering.

Will men suffer in the future world for unrepented sin, and will the suffering be endless?

The solution of this question depends upon the interpretation of the language of Scripture, above referred to. Does that language imply suffering, and endless suffering?

1. That the terms of Scripture *can* imply suffering, and endless suffering, *i. e.*, that they are capable of such an interpretation, cannot be denied. It is obvious to every reader. They are so understood by thousands. They have been so understood from the times when they were written: the existence of a controversy on the point, evinces it.

Unless it can be shown that there is something in the nature of GOD, or in the nature of punishment, or in the nature of man, which precludes, of necessity, such an interpretation, we are at liberty so to understand them.

That there is nothing in the nature of GOD, at all incompatible with such an interpretation, is obvious. We see upon the mere statement of the proposition, that it is incompatible with the very nature of GOD to lie, because GOD is true. But we do not see that it is incompatible with the nature of GOD to punish sin eternally in another world because He is just.—So far from it, His justice seems to us to exact the punishment of the guilty. If justice import the treatment of each man according to his deserts, then the punishment of the sinner follows, of course, upon his demerits. Even, therefore, if we do not contend (as we might) that the justice of GOD demands the final punishment of sin, yet we are safe in saying that that attribute is not incompatible with the application of such punishment.

To say that GOD is, by nature, too good a Being to inflict eternal punishment, is taking for granted the very point in dispute, which is, whether the Divine goodness is compatible with the endless misery of the wicked. It is also to fly in the face of analogy, which shows to us here on earth, that the Divine goodness is compatible with some punishment, with severe punishment, and even with protracted punishment, and justifying the conclusion that if it be thus compatible under the temporary economy of this world, it cannot become incompatible when the parties are transferred to the eternal economy of the world to come.

The holiness and veracity of GOD are not invaded by giving to the terms before us, the awful meaning of endless suffering in another world. The inference from these attributes, or this part of the Divine nature, would rather be, like that from His justice, in favor of such a view, inasmuch as His holiness necessarily repudiates sin, and His veracity requires the fulfilment of His threats against it. His omnipotence is clearly in favor of the doctrine, evincing His power to apply this threatened penalty of sin. No other attributes of the Deity are involved in the question.

If we then regard the nature of GOD, as constituted by the several attributes above considered, we may safely pronounce that there is nothing in the Divine nature incompatible with the interpretation of the Scriptural phrases for which we contend, and which the Church, in all ages, has adopted.

That there is nothing in the nature of man, which precludes the understanding of these terms of Scripture in the sense of endless suffering, is an obvious result, not only from the immortality of the soul, which of necessity, renders man endlessly a subject of reward or punishment, but from his being the creature of GOD, whose omnipotence can bring him under such a dismal penalty of sin.

That there is nothing in the nature of punishment which precludes this interpretation of the terms in question, follows from two facts:

(1.) That punishment is designed and employed by men, not only as corrective of the criminal, but as retributive, and preventive:

(2.) And Second, that it is so designed and employed by the Deity.

(1.) Human codes inflict punishment in cases where no correction is designed, or is possible. Treason, murder, rape, are all punished on the principle of retribution, and prevention of crime, with no view to the correction of the criminal.

It is sometimes contended that all punishment is corrective, being corrective either of the criminal, or of the consequences of his crime, and therefore it cannot be eternal—the eternity of punishment destroying its corrective character. But this argument is defective in two ways: first, in alleging punishment to be corrective of the consequences of crime. That which does not exist, cannot be corrected. In the case of the murderer, punished by death, no consequences of his crime exist to be corrected by his punishment. He is punished obviously not to correct himself, for death precludes his correction—not to correct, but to prevent the consequences of his crime to society, *i. e.*, the imitation of it by others.

Again, if punishment is designed to be corrective of society, *i. e.*, of others beside the criminal, then surely it may be applied eternally, in case other beings beside the criminal exist eternally, to be restrained by the example of endless punishment from the commission of crime.

If it be urged that the argument founded on the analogy of human laws, is about to expire, under the reforming spirit of the age, which is seeking to expel capital punishment from the criminal code, our answer must be, that as yet the authority of Scripture, experience and common sense prevails; and that the awakening reflections of the thoughtful and sober-minded, are daily becoming more firmly riveted in the truth, that as men are, it is but a mawkish sensibility, that arrays itself on abstract conceptions of the Divine goodness, against capital punishment, after the solemn declaration of Scripture has sanctioned it, and in the face of the actual enactments of a Divine Law, so long binding on the Jews. The wisdom of GOD in this matter, will doubtless maintain its predominancy over the wisdom of man.

So long, therefore, as human codes bear the impress of the declaration, "Whoso sheddeth man's blood, by man shall his blood be shed," there will be evidence, even in earthly legislation, that punishment may be inflicted where no view is had to the correction of the offender, but solely to the retribution of offence, and the prevention of crime.

(2.) And so, also, in higher than human laws, the same principle is involved. In the awful enactment of the Almighty against idolatry, the visiting the iniquity of the father upon the children to the third and fourth generation, it is evinced that punishment is inflicted when the correction of the offender is impossible, not to correct, but to prevent the consequences of his crime. Thus, too, the Deluge, which destroyed the world of the ungodly, the overthrow of Sodom and Gomorrah, the engulfing of Korah, Dathan, and Abiram, most unequivocally show that punishment, even in this world, is inflicted by the Almighty, with no view to correct the offender; but rather to overawe and restrain survivors.

Were it impossible, in the nature of things, to inflict punishment with any other view than the amendment of the offender, there might be in punishment itself something which forbade the interpretation of the language of Scriptures so long received; but whilst punishment shall continue to have relation to others, and so to be regarded by both GOD and man, the fearful penalty of transgression will, of itself, involve the possibility of eternal wo.

That the language is figurative, in some cases, is no sufficient reason for understanding these terms in the restricted sense. An eternal truth may be taught figuratively, as well as literally. The eternal happiness of heaven *is* depicted under the image of a wedding-feast on earth. Nor does the fact that the figures are drawn from objects finite or temporary *per se*, necessarily imply that the truth taught under them, must be finite and temporary, like the figure. Earthly images may be employed to teach an eternal or endless truth. Because the Deity is spoken of as possessing the attributes and passions of finite man, must we infer that He is not eternal? In fact, it was our Saviour's ordinary mode to teach the eternal truths of the Gospel, under images drawn from the events and objects of earth. His parables are all framed on this ground.

There is nothing, then, *a priori*, to prevent our understanding of the terms "everlasting," "eternal," "forever and ever," when applied to the condition of the wicked in a future world, in their unrestrained, and most formidable sense, as importing endlessness. The nature of the Deity does not preclude it—the nature of man does not preclude it—the nature of punishment does not preclude it—the nature of the language does not preclude it. That the term "αἰων" does not always mean endless, in every application of it, however it may weaken the force of the argument, cannot destroy it wholly, unless it can be shown, as was said before, that there be something in the nature of GOD, or of man, or of punishment, which *a priori*, forbids its being understood in the sense of endlessness.

If it be admitted that everlasting punishment, as applied to punishment in this world, means punishment which lasts to the end of the world, or to the end of the sinner's existence in it, then everlasting punishment, as applied to punishment in the next world, must import punishment which lasts to the end of that world, and that world has no end; or to the end of man's existence in it, and man being immortal, has no end to his existence. The conclusion, therefore, is in favor of endless punishment in the future world.

(1.) the term "αἰων," itself, being compounded of two words, "ἀεί," *always*, and "ὠν," *being*, has, as its primitive meaning, the sense of endlessness.

(2.) It is capable of such a sense when applied to future suffering.

(3.) It is contrasted in such a sense in the passage which assigns eternal life to the righteous, and eternal αἰωνιον, punishment to the wicked.

(4.) It was understood in the sense of endlessness by the Fathers, as we have seen.

The Scriptures do not hint at any termination of the future condition of the wicked, but the very contrary—"Between us and you there is a great gulf fixed, so that they who would pass from hence cannot, neither can they pass to us that would come from thence."* Nor is the future condition of the wicked any where declared to be remedial, or the future state to be probationary. On the contrary, our state of probation is on earth—the general judgment which concludes it, is final, and hence the interpretation of the terms "everlasting," "eternal," "forever," in the sense of endlessness, as applied to punishment, is shown to be correct, not only by the direct and positive meaning and application of these expressions, but also negatively by no such representations of that future state being made in Scripture as to imply its temporary duration.

From these various considerations, therefore, we are justified in the conclusion, that the terms we have been discussing, can, may, and should be understood in the sense of endlessness, when applied to the penalties of sin in a future world, and thus amply sustain the doctrine of the Church upon this point.

That what may be called the textual argument, by which, I mean the proof resulting from the examination of individual passages of Scripture, would confirm the conclusions to which this general review of the force and import of their language has led us, may, I think, be safely asserted, when we remember, that these conclusions in favor of the endless punishment of the wicked in the future world, and the interpretation of the passages as teaching them, have been so received in the doctrine and practice of the Christian Church, from the days of the Apostles.

It would demand a volume, rather than a charge, for this task of Exegesis. My object, as you perceive, has been to set before you, a plain, and easily apprehended argument, in vindication of the views held by our Church on this doctrine.—*Bishop Delancey.*

*See Butler's Analogy.

† If it be said that to punish men hereafter for the sake of preventing other beings from apostatizing from GOD, is to make one being suffer for the good of another, we have only to remember that this is in perfect consonance with the order of nature, and the analogy of this life. Thus the animals which men kill and eat as food, by an express law or permission of GOD, suffer for the good of men.

*It is sometimes argued from the Divine Attributes, thus:
GOD *could* save all mankind, but *would* not;
Or, He *would* save all mankind, but *could* not;
Or, He *can* save all mankind, and *will* save them.
To show the fallacy of this argument, let it be tried thus:
GOD *could* save all mankind from earthly suffering, but *would* not;
Or, He *would* save all mankind from earthly suffering, and *could* not;
Or, He *can* save all mankind from earthly suffering, and *will* save them.
Notwithstanding the seeming conclusiveness of this argument, it is not to be denied that men *do* taste of earthly suffering on earth, and we may as firmly believe that impenitent men *will* taste of the threatened punishment of sin, in the world to come.

† Daniel xii. 2.
‡ St. Matthew xviii. 8.
§ St. Matthew xxv. 41.
‖ St. Matthew xxv. 46.
¶ St. Mark iii. 29.

* 2 Thess. i. 6-9.
† Revelations xx. 10.
‡ 2 Peter ii. 9.
§ 2 Peter ii. 17.
‖ Jude 6, 7.
¶ Jude 13.

* Luke xvi. 26.

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And under the General Direction and Supervision of THE BISHOP OF THE DIOCESE OF NEW YORK, of whom it is the Official Organ of Communication with his Diocese.

It is published every Saturday for the proprietors, by
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